The Evils of MUSIC

The Devil's Voice & Instrument

Imām Abū ʿAbdullāh Muḥammad b. Abū Bakr
b. Ayyūb b. Qayyim al-Jawzīyah (691H–751H)

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The Devil's Voice & Recitation

Taken from:
Delivering the Afflicted from the Plots of ash-Shayṭān

By the Imām Abū ʿAbdillāh Muḥammad bin Abī Bakr bin Ayyūb bin Qayyim al-Jawziyyah (691 AH–751 AH)

Translated by
Qasim Mutiva

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Transliteration Table

Consonants

ء	ʾ	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	ʿ	ن	n
ج	j	س	s	غ	gh	ه	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

Vowels

Short	ـَ	a	ـِ	i	ـُ	u
Long	ـَا	ā	ـِي	ī	ـُو	ū
Diphthongs	ـَيْ	ay/ai	ـَوْ	aw		

Glyphs

ﷺ *Ṣallāllāhu ʿalayhi wa sallam* (May Allāh's praise & salutations be upon him)

ﷺ *Raḍiyallāhu ʿanhu* (May Allāh be pleased with him)

ﷺ *Raḍiyallāhu ʿanhum* (May Allāh be pleased with them)

ﷺ *Raḍiyallāhu ʿanhā* (May Allāh be pleased with her)

ﷺ *Raḥimahullāh* (May Allāh have mercy on him)

ﷻ *Subḥānahu wa-taʿĀlā* (Glorious and Exalted is He)

ﷻ *ʿAzza wa-Jall* (The Mighty and Majestic)

ﷻ *Tabāraka wa-taʿĀlā* (Blessed and Exalted is He)

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Biography of Imām Ibn al-Qayyim[1]

His Name

This Salafī Imām became well known with the title Ibn al-Qayyim al-Jawziyyah because his father was the principal of the school al-Jawziyyah in Damascus. As for his name, it is: Shams ad-Dīn, Abū 'Abdillāh, Muḥammad bin Abī Bakr bin Ayyūb az-Zur'ī (an ascription to Izra', which is in the south of Syria), then Dimashqī, Ḥanbalī.

Date of Birth

He was born on the 7th of Ṣafar in the year 691 AH (1292 CE) and was raised in a house of knowledge and excellence, and this offered him the chance to take knowledge from the senior scholars of his time, at a time when the various sciences (of knowledge) had flourished.

His Teachers

He studied under ash-Shihāb an-Nābilisī, Abū Bakr bin 'Abd

[1] This biography was compiled by the noble brother Amjad Rafiq.

ad-Dā'im, al-Qāḍī Taqī ad-Dīn Sulaymān, 'Īsā al-Muṭ'im, Fāṭimah bint al-Jawhar, Abū Naṣr Muḥammad bin 'Imād ad-Dīn ash-Shayrāzī, Ibn Maktūm, al-Bahā' bin 'Asākir, 'Alā ad-Dīn al-Kindī, Muḥammad bin Abul-Fatḥ Ba'labkī, Ayyūb bin al-Kamāl, and al-Qāḍī Badr ad-Dīn bin Jamā'ah.

He took the knowledge of the laws of inheritance from Ismā'īl bin Muḥammad and read the Arabic language to Abul-Fatḥ Ba'labkī and al-Majd at-Tūnisī. He studied *fiqh* with a group of scholars, among them Ismā'īl bin Muḥammad al-Ḥarrānī. He took *uṣūl* (fundamental issues regarding creed, etc.) from aṣ-Ṣafī al-Hindī.

As for his greatest teacher and his *shaykh* whom he accompanied for 17 years from the years of his life, and who left the greatest impact upon him, then that is the Imām, the *mujaddid*, Taqī ad-Dīn Ibn Taymiyyah. He (Ibn al-Qayyim) took the same methodology as him and traversed his path in waging war against the people of innovations and desires and those who deviated from the religion.

His Students

As for his own students, then they are many. Among them: his son 'Abdullāh, Ibn Kathīr (the author of *Al-Bidāyah wan-Nihāyah*), and the Imām and Ḥāfiẓ 'Abdur-Raḥmān Ibn Rajab al-Baghdādī al-Ḥanbalī (the author of *Ṭabaqāt al-Ḥanābilah*), and Shams ad-Dīn Muḥammad bin 'Abdil-Qādir an-Nābilisī.

Historical Perspective of His Era

Ibn al-Qayyim lived in a time in which there was strife, internal confusion, and chaos, as well as an external threat which was menacing the Islamic state. For this reason, he used to order for the rejection of separation and disunity, and for holding fast to the Book of Allāh and the Sunnah of His Messenger ﷺ.

Amongst his goals was returning to the fountains of the original (and pure) religion and purifying it from innovations and desires. So he called for the destruction of the *madh'hab* of *taqlīd* (blind

following) and a return to the *madh'hab* of the Salaf and traversing upon their way and methodology.

And because of this, we see that he did not restrict himself to the Ḥanbalī *madh'hab*, and often he would take the opinion and view of one of the various *madhāhib* or perhaps he would have an opinion that contradicted the opinion of all the other *madhāhib*.

Therefore, his *madh'hab* was *ijtihād* and the rejection of *taqlīd*. As a result of this, he incurred great harm and was imprisoned along with his *shaykh*, Ibn Taymiyyah, in the same prison, but in isolation from him. He was not released from the prison until after the death of the Shaykh.

He took to teaching and giving verdicts for a number of years and (all) the people, without exception, benefited from him. The scholars also testified to his knowledge and piety. Ibn Ḥajar said about him: "He had a courageous heart, was vast in knowledge, and was well-acquainted with the differences (of opinion) and the *madhāhib* of the Salaf."

Shaykhul-Islām Muḥammad bin ʿAlī ash-Shawkānī said, "He restricted (himself) to the (most) authentic of evidences and admired acting upon them. He did not depend on opinion (*raʿī*), would overcome (others) with the truth, and would not be harsh with anyone regarding it."

Ibn Kathīr said, "He was attached to occupying himself with knowledge, day and night. He would pray and recite the Qur'ān much and was of excellent character; he showed great affection and friendship. He would not be jealous or envious."

Ibn Kathīr also said, "I do not know, in this time of ours, anyone in the world who worships greater than him. He used to have a particular manner with respect to the prayer. He would lengthen it a great deal and would extend its bowing and prostrating. Many of his associates would censure him at times, but he would never return and leave alone this (action of his), may Allāh have mercy

upon him."

And Mullā ʿAlī al-Qārī said, "And whoever investigates the book *Sharḥ Manāzil as-Sā'irīn* (i.e., *Madārij as-Sālikīn*), it will become plain and clear to him that both of them (meaning Ibn al-Qayyim and Ibn Taymiyyah) were among the most senior from Ahlus-Sunnah wal-Jamāʿah and amongst the *awliyā'* (of Allāh) of this *ummah*."

Al-Ḥāfiẓ as-Suyūṭī said, "And he became one of the senior scholars in *tafsīr* (exegesis), *ḥadīth*, *uṣūl*, *furū'* (subsidiary matters), and Arabic language."

He authored and compiled [works] in the field of *fiqh*, *uṣūl*, *siyar* (biographies), history, and the sciences of *ḥadīth*. Alongside this, he was a linguist, well-acquainted with grammar, and a poet. He had written much poetry.

His Death

He passed on to the mercy of his Lord at the latter time of 'Ishā', on the night of Thursday, 13th of Rajab, 751 AH (1350 CE), and he was buried at the foot of Mount Qāsiyūn by Damascus.

He left behind many written works, among the most famous of which are:

- *Shifā' al-ʿAlīl*
- *Miftāḥ Dār as-Saʿādah*
- *Zād al-Maʿād fī Hadyi Khayr al-ʿIbād*
- *Ḥādī al-Arwāḥ ilā Bilād al-Afrāḥ*
- *Ighāthah al-Lahfān fī Ḥukm Ṭalāq al-Ghaḍbān*
- *Al-Jawāb Kāfī li-man Sa'ala ʿan ad-Dawā' ash-Shāfī*
- *Madārij as-Sālikīn fī Manāzil as-Sā'irīn*

- *Tahdhīb Sunan Abī Dāwūd*
- *Aṣ-Ṣawā'iq al-Mursalah 'alal-Jahmiyyah wal-Mu'aṭṭilah*
- *Raf' al-Yadayn fiṣ-Ṣalāh*
- *Kitāb al-Kabā'ir*
- *Ḥukm Tārik aṣ-Ṣalāh*
- *Al-Kalim aṭ-Ṭayyib wal-'Amal aṣ-Ṣāliḥ*
- *Sharḥ Asmā' al-Ḥusnā*
- *I'lām al-Muwaqqi'īn 'an Rabb al-'Ālamīn*

May Allāh have mercy upon this great and notable Imām, benefit the world through him, and elevate his position, rank after rank, in the Hereafter.

— CHAPTER ONE —

The Position of the Scholars Regarding Music & Singing

The mention of the positions and statements of the scholars regarding singing:

From the plots of the Shayṭān (Satan) and his traps which he uses to influence those who possess only a small share of knowledge, intellect, and religion—and with this he captures the hearts of the ignorant and the people of falsehood—is listening to whistling (*al-mukā'*), clapping (*at-taṣdiyyah*), and singing accompanied by instruments, which are forbidden, that[1] turns the hearts away from the Qur'ān and causes them to become preoccupied with disobedience and transgression.

So it is the Qur'ān of the Shayṭān and the dense barrier that keeps people from the Most Merciful. And it is the enticement of homosexuality and illicit sexual promiscuity. Through it, the immoral lover entices his lover to the very limits of their desires. With it, the Shayṭān deceives the astray souls and makes it seem good to them through scheming and delusion.

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[1] Written as *"allatī"* in the original manuscript.

He inspires within them baseless doubts to justify its "goodness" and his suggestions are accepted; because of this, it causes the Qur'ān to become abandoned. So if you were to see them whenever they indulge in that listening of theirs, when their voices become low, their motions cease, their hearts become completely engaged in it, and they are collectively inclined towards it; when this occurs, they begin to sway to it, not like the swaying of the one who is drunk.

Rather, there is a languor to their motions and dancing. Haven't you witnessed the languor of the effeminate (men) and the women? And it is only fitting for them since its intoxication has influenced them, and thus it did to them what the worst cups of alcohol would do.

So for other than Allāh's sake—rather, for the Devil's—the hearts are torn apart, rewards are destroyed, and wealth is spent in other than the obedience of Allāh. Once this drunkenness has had its effect, and the Shayṭān has attained his wish and goal for them and has provoked them with his voice and plots and he was able to win them over with all of his cavalry and infantry, then he injects something into their chests and incites them to intensely strike the ground with their feet.

So it is a period in which he makes them like donkeys around a water wheel and sometimes like the fly that buzzes around the inside of a house. So O mercy, regarding the rooftops and land that shelter the footsteps of those feet; and O how evil are those who resemble the donkeys and cattle. And O how the enemies of Islām gloat regarding those who claim that they are the elite of Islām, who spent their lives engaged in pleasures and indulgence while taking their religion as amusement and play. The instruments of the Shayṭān were more beloved to them than listening to the chapters of the Qur'ān.

If one of them were to listen to the Qur'ān from beginning to end, it would not cause any movement, disturb his life, affect his

heart, or penetrate him with an increasingly burning desire towards Allāh unless the Qur'ān of the Shayṭān was recited to them, and its rhythms penetrate his hearing; the springs of ecstasy *(wajd)*[2] in his

[2] **Translator's note:** The term *wajd* is a Ṣūfī term which refers to a state of ecstasy, rapture, or euphoria. Shaykhul-Islām Ibn Taymiyyah said regarding it, "And likewise, those who, whenever they experience what they claim to be characteristics specific to the allies of Allāh, which are [characteristics that are] in opposition to the Book and the Sunnah; it is noticed that the desires that are followed are the desires of the enemies of Allāh and not the desires of Allāh's allies. And the origin of misguidance for the misguided one is his giving precedence to analogy over the text that has been revealed from Allāh and his decision to choose his desires over following the command of Allāh. Certainly, the *dhawq* and *wajd* and whatever is similar to them are subject to whatever the servant loves.

"So everyone has a *dhawq* and *wajd* that coincides with his love. So the people of faith possess *dhawq* and *wajd* that is similar to what the Prophet ﷺ clarified in his statement in the authentic *ḥadīth*: 'There are three characteristics; whoever possesses them will experience the sweetness of faith: the one for whom Allāh and His Messenger are more beloved to him than other than them; the one who loves a person for the sake of Allāh and no other reason; and the one who hates to return to disbelief after being saved by Allāh from it just as he would hate to be thrown into the Hellfire.'

"And the Prophet ﷺ said in the authentic *ḥadīth*, 'The one who is pleased with Allāh as his Lord, Islām as his religion, and Muḥammad as his Prophet will taste the sweetness of faith.' As for the people of disbelief, religious innovations, and desires, then each according to his own situation; it was said to Sufyān bin 'Uyaynah: 'Why is it that the people of desires have such strong passions for their desires?' To this he responded, 'Have you forgotten the statement of Allāh: *"And their hearts absorbed the calf due to their disbelief"* [Sūrah al-Baqarah 2:93]' or something similar to this from his speech; so idol worshipers love their deities as Allāh the Exalted says: *'And from the people are those who take others besides Allāh as His equals and love them as they should love Allāh. But those who believe possess a stronger love for Allāh'* [Sūrah al-Baqarah 2:165], and He says, *'But if they do not follow you, then know that they only follow their desires, and who is more misguided than the one who follows his desires without guidance from Allāh'* [Sūrah al-Qaṣaṣ 28:50], and He says, *'They follow nothing but conjecture and what their souls desire while guidance has surely come to them from their Lord'* [Sūrah an-Najm 53:23]. It is for this reason that they incline towards listening to poetry and sounds that incite unrestricted love and are not specific to the believers. In fact, included in this love is the love of the Most Merciful as well as the love of idols, the love of the cross, the love of one's nation, the love of one's brothers, the love of the spindle, and the love of women.

"And these people who follow their *dhawq* and *wajd* without considering the Book and the Sunnah and what the pious predecessors of this nation were upon—then the one who opposes what the Messenger was sent with in terms of the worship of Allāh and His obedience as well as obeying His Messenger, then this individual is not following the religion that was legislated by Allāh, as Allāh the Exalted says:*'Then We placed you upon a legislated path, so follow it and do not follow the desires of those who do not know. Surely, they will not benefit you at all against Allāh'* [Sūrah al-Jāthiyah 45:18-19] until his statement: *'...and Allāh is the protector of those who are mindful of Him.'*

the rest of the musical instruments, whether they are stringed or otherwise. It is prohibited to listen to them or to use them."

He said regarding the reed flute (*yurā'*) that there are two angles from which al-Baghawī deemed its impermissibility to be the most correct [view]. Then he mentioned from al-Ghazālī his expression of permissibility. He said, "And what is most correct is that the reed flute (*yurā'*) is prohibited and it is the clarinet (*shabbābah*)."

And Abul-Qāsim ad-Dawla'ī authored a book that was written entirely about the prohibition of the reed flute (*yurā'*).

And Abū 'Amr bin aṣ-Ṣalāḥ mentioned that there is a scholarly consensus (*ijmā'*) regarding the prohibition of the type of *samā'* that involves the combination of the duff drum and the clarinet (*shabbābah*), and then he said in his collection of Islamic verdicts (*Fatāwā*[18]):

"And as for the permissibility of this *samā'* and declaring it lawful, then it is known that when the duff drum, the clarinet (*shabbābah*), and singing are combined, listening to it is prohibited according to the Imāms of the schools of thought and other than them from the scholars of the Muslims. And this position [i.e., deeming it permissible] cannot be confirmed from anyone whose statement demands consideration in the affairs of consensus or differing; none of them have permitted this type of *samā'*.

"And the differing that has been conveyed from some of the people of the Shāfi'ī school of thought has been conveyed regarding the clarinet (*shabbābah*) by itself or the duff drum by itself. So whoever does not conclude or reflect, then perhaps he believed that the differing among the Shāfi'ī scholars regarding this type of *samā'* combines all of these musical instruments. And that is clearly a mistake on behalf of whoever inclines towards that opinion, in

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Encyclopedia of Islām, vol. 9, p. 9).

[18] *Fatāwā wa Masā'il Ibn aṣ-Ṣalāḥ fit-Tafsīr wal-Ḥadīth wal-Uṣūl wal-Fiqh* (vol. 2, p. 500).

which they claim evidence from Islamic legislation and the proper use of intellect to support their opinion, even though not every difference of opinion is considered satisfactory or should be relied upon. Whoever chases after whatever the scholars have differed about and then applies only the concessions that were found in their positions either explicitly commits heresy or comes close to committing heresy."

He said:

"And their statement regarding the *samā'* that has been mentioned—that certainly it is from the things which draw people closer to Allāh and is from the acts of obedience—is in opposition to the consensus of the Muslims; and whoever opposes the consensus of the Muslims is under the threat of what Allāh mentions in His statement:

﴿ وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴾

"'And whoever opposes the Messenger after guidance has been made clear to him, and follows other than the way of the believers; We will direct him towards the path which he has chosen, and burn him in Hell—and what an evil destination.'"

[Sūrah an-Nisā' 4:115]

And he wrote a lengthy refutation, in great detail, of these two groups that have become a trial upon Islām; from them are: those who declare to be permissible what Allāh has forbidden, and those who seek to draw closer to Allāh through things that push them further away from Him.

And ash-Shāfi'ī and the eldest of his supporters and those who are familiar with his school of thought are from the staunchest of the people regarding that.

And it has been narrated, with so many chains from ash-Shāfi'ī that it would be impossible that all of the narrators conspired to spread a lie that he said: "I left something in Baghdad that the hypocrites (*zanādiqah*[19]) have called *at-taghbīr*[20], with which they are driving the people away from the Qur'ān."[21]

So if this was his position regarding *taghbīr*—and he stated that it drives people away from the Qur'ān while it is a type of poetry that calls for asceticism in the worldly life and is sung in such a way that some of those who are present beat their staffs against a rug or cushion in order to maintain the rhythm of his singing (i.e., recited poetry)—[then] I wish I knew what he (ash-Shāfi'ī) would say regarding another type of *samā'* [which exists today]. *Taghbīr,* according to him, is like [comparing] a drop of spit with the ocean; [can the *taghbīr* of ash-Shāfi'ī really be compared to] the singing which certainly involves every form of corruption and incorporates every prohibition?

So Allāh is between His religion and every educated person afflicted by this and every ignorant worshiper.

Sufyān bin 'Uyaynah said, "It used to be said: Beware of the trial of the sinful scholar and the ignorant worshiper, since the trial of these two individuals affects everyone who is influenced by them."[22]

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[19] **Translator's note:** The term *zanādiqah* is the plural form of the word *zindīq* which is derived from the term *zandaqah* which is: "...according to the terminology of the jurists, [it] is the hypocrite who makes belief apparent while concealing disbelief." (*Kitāb at-Ta'rīfāt al-I'tiqādiyyah,* p. 191)

[20] **Translator's note:** Al-Azharī wrote in *At-Tahdhīb* that: "Whatever has been recited melodiously or sung in terms of poetry regarding the remembrance of Allāh the Exalted is called *taghbīr,* as whenever they would recite verses to one another with a tune, they would sing melodiously, dance, and cause *fitnah* among themselves. So they called the person who does this a *mughabbirah* due to this meaning." (*Tahdhīb al-Lughah,* vol. 8, p. 122)

[21] See: *Al-Amr bil-Ma'rūf wan-Nahī 'an al-Munkar* by al-Khalāl (p. 162) and *Talbīs Iblīs* (p. 230).

[22] I have not come across this from the speech of Ibn 'Uyaynah and it has been narrated from the speech of ath-Thawrī. Then Ibn al-Mubārak said in *Az-Zuhd* (75): "I heard Sufyān ath-Thawrī saying, 'It is said: Seek refuge in Allāh from the trial of the ignorant

And whoever reflects upon the corruption present in this nation will find that it stems from these two trials.

worshiper...' Then he mentioned it [i.e., this narration]." And al-Ājurī narrated this from Ibn al-Mubārak in the book *Akhlāq al-'Ulamā'* (131). And al-Bayhaqī mentioned it in *Al-Madkhal* [*ilas-Sunan al-Kubrā*] (544). And Imām Aḥmad narrated it in *Al-'Ilal* (4501), and with his chain from Abū Nu'aym in *Al-Ḥilyah* (vol. 7, p. 36) upon the authority of Abū Aḥmad az-Zubayrī and Abū Nu'aym (vol. 6, p. 367) from the chain of Ḥafṣ bin 'Amr as well as al-Bayhaqī in *Ash-Shu'ab* (vol. 2, p. 308) from the chain of Qabīṣah bin 'Uqbah; all three of them have narrated from ath-Thawrī with his chain of narration. And it has also been narrated from ath-Thawrī that he said, "'Umar bin 'Abdil-'Azīz said..." and then he mentioned this narration.

— CHAPTER TWO —

The Stance of Imām Aḥmad

As for the school of Imām Aḥmad, then his son ʿAbdullāh said[1], "I asked my father about singing and then he said: 'Singing plants hypocrisy in the heart. I am not impressed by it.' Then he mentioned the statement of Mālik that certainly, it is only the sinful transgressors who do this, according to us.'"

Then ʿAbdullāh said, "I heard my father say: 'I heard Yaḥyā al-Qaṭṭān say that if a man acted upon every concession [in the religion] according to the position of the people of al-Kūfah regarding certain alcoholic beverages (*nabīdh*[2]), and according to the people of

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[1] *Masā'il Aḥmad Riwāyah Ibnihi ʿAbdullāh* (1632), and also from ʿAbdullāh as narrated from Abū Bakr al-Khalāl in *Al-Amr bil-Maʿrūf* (171).

[2] **Translator's note:** The term *nabīdh* refers to: "a comprehensive designation for intoxicating drinks, several kinds of which were produced in early Arabia, such as *mizr* (from barley), *bit'* (from honey: al-Bukharī, *Maghāzī*, *bāb* 60, *Ashriba*, *bāb* 4; *Adab*, *bāb* 80) or from spelt (Aḥmad bin Ḥanbal, *iv*, 402), *faḍīkh* (from different kinds of dates: al-Bukhārī, *Ashriba*, *bāb* 3, 21). These ingredients were steeped in water until they were fermented, and the result of this procedure was a slightly intoxicating drink. There were also combinations of raisins, dates, and honey to be found. *Nabīdh* was sometimes consumed mixed with strong intoxicating ingredients like St. John's wort or different kinds of cannabis, so that it had strong intoxicating and hallucinogenic effects..." (*The Brill Encyclopedia of Islām,* vol. 7, p. 840)

Madīnah regarding *samā',* and according to the people of Makkah regarding the temporary marriage (*al-muť'ah*), then he would be a sinful transgressor.'"

And [Imām] Aḥmad said, "And Sulaymān at-Taymī said that if you took from the concession of every scholar or from the mistake of every scholar, you would gather together every source of evil."[3]

And he [Imām Aḥmad] has similarly mentioned in specific texts how musical instruments, such as the pandore (*ṭunbūr*) and other than it, should be broken if they were left exposed and an individual is able to break them.

And it has also been reported from him that they should be broken even if they were concealed underneath someone's clothing and he is aware of them, in two different narrations accompanied by texts.

And he also mentioned in a text regarding the orphans who inherited a singing servant girl and desired to sell her; regarding this, he said: "She should not be sold except under the pretense that she is unskilled."

So they said, "If we sold her as a singer, she is worth approximately 20,000. And if we sold her as an unskilled servant, she would barely be worth 2,000." Then he said, "She should not be sold except under the pretense that she is unskilled."

And if there were some benefit to singing that was lawful, he would not have condoned the loss of such an amount of money for the orphans.

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[3] Narrated by Ibn al-Ja'd in his *Musnad* (1319), al-Khalāl in *Al-Amr bil-Ma'rūf* (172), Abū Nu'aym in *Al-Ḥilyah* (vol. 3, p. 32), Ibn Ḥazm in *Al-Aḥkām* (vol. 6, p. 317), and Ibn 'Abdil-Barr in *Jāmi' Bayān al-'Ilm* (901) from the chain of Khālid bin al-Ḥārith from Sulaymān at-Taymī with his chain of narration.

— CHAPTER THREE —

Anashīd-Type Songs & Lyrics

As for listening to the singing of a woman whom you are permitted to marry or the prepubescent boy, then this is from the greatest of the forbidden actions and the severest forms of corruption in the religion.

Ash-Shāfi'ī رحمه الله said, "The one who has a servant girl—if the people gather to hear her, then this man is a fool whose testimony is unacceptable." And he spoke of this in the most severe terms. And he said, "This is like prostitution (*diyāthah*[1]) and the one who has done that is a pimp (*dayūth*)."

And al-Qāḍī Abuṭ-Ṭayyib said: "Certainly, he referred to the one who does this as a fool because he has called the people to falsehood, and whoever calls the people to falsehood is a foolish sinner."

He said: "And ash-Shāfi'ī detested *at-taghbīr,* which is the rapping with a cane, and he said that it was introduced by the hypocrites

[1] **Translator's note:** The term *diyāthah* comes from: "...*dātha ar-rajulu, yadīthu, diyāthatan*; and the individual who does this is *dayūth* without a *shaddah* on the *yā*. A person is described with this word if he has no sense of jealousy and pays no attention to decency or propriety..." (*Tāj al-'Arūs,* vol. 5, p. 255)

(*zanādiqah*) to distract people from the Qur'ān."

He said: "As for the lute (*'ūd*), the pandore (*ṭunbūr*), and the rest of the musical instruments, then they are prohibited. And the one who listens to them is sinful, and following the community of believers is more deserving of precedence than following two men who have been eviscerated due to it."

I say: He intended by this Ibrāhīm bin Sa'd and 'Ubaydullāh bin al-Ḥasan[2] since he said, "And no one has opposed this in the matter of singing except two men: Ibrāhīm bin Sa'd, since as-Sājī narrated from him that he did not have a problem with it; and the second man was 'Ubaydullāh bin al-Ḥasan al-'Anbarī, who was the judge of al-Baṣrah, and he has been soundly criticized for it."

[2] See: *Talbīs Iblīs* (p. 330) and *Al-Istiqāmah* (vol. 1, p. 272), and the speech of Abūṭ-Ṭayyib aṭ-Ṭabarī in the treatise *Ar-Radd 'alā man Yuḥibbu as-Samā'* (pp. 28 & 31).

— CHAPTER FOUR —

They Have Fallen Deaf to the Qur'ān

Abū Bakr aṭ-Ṭarṭūshī said[1], "And this group is in opposition to the community of the Muslims because they have made singing a matter of religion and obedience and held that it should be done publicly in the places of prayer and congregational mosques, as well as the remaining noble lands and regions. And no one[2] from this nation holds this opinion."

I say: And from the greatest of evil acts is to enable them to establish this cursed symbol, in addition to its people, in the Aqṣā Mosque on the eve of 'Arafah. They also do it in al-Khayf Mosque during the days of Minā. And we kicked them out under threat of beating and banishment on many occasions. And I have seen them do it in the Grand Mosque myself while the people were circumambulating (performing *ṭawāf*).

Then I summoned the party of Allāh, and we disbanded them. And I saw them establish it at 'Arafāt while the people were supplicating and beseeching Allāh, and invoking Him and clamoring for Allāh.

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[1] In *Taḥrīm al-Ghinā' was-Samā'* (p. 166).

[2] The phrase "*wa laysa*" has been omitted from at least one manuscript.

All the while, these people are engaged in this cursed *samā'* accompanied by the reed flute (*yurā'*), the duff drum, and singing! So the acknowledgment from this group that this action constitutes sinfulness violates the trustworthiness of whoever supports them and undermines his status in the religion.

And how excellent was what some of the scholars have said[3], and this has been witnessed along with their actions [in the following lines of poetry]:

"Should we not say to them the statement of a sincere servant who seeks to advise? And the right of advice is that it should be heard. When have the people been taught in our religion that singing is a *sunnah* that should be followed? And that a person should eat from the meat of the donkey and dance together in a group until he falls? And they say: 'We have been intoxicated by our love of Allāh.' But nothing has intoxicated these people but the vessels that they drank from. Like those animals whenever they consume their fill, they dance due to what they have drunk and because they are full. And they are intoxicated by the flute then by singing; and [the Quranic chapter] Yā-Sīn—if it were recited, it would not disrupt them. So I appeal to the intellects and the people of reason: Is there not one among you who will reject these religious innovations (*bid'ah*)? They desecrate our mosques with the *samā',* and even the churches and synagogues are free from it."

And he said elsewhere[4], and how wonderful were his words[5]:

"The men have gone away and left the clamoring of lowlifes and scoundrels in their place. They claim that they are following their predecessors, but in reality, their history is one of laziness. They wear

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[3] These verses of poetry are attributed to Ẓahīr ad-Dīn bin 'Askar al-Mūṣalī in *Wafiyāt al-A'yān* (vol. 1, p. 38), and *Tārīkh Irbil* (vol. 1, p. 395) and *Al-Bidāyah wan-Nihāyah* (vol. 17, p. 38).

[4] This poem was by the author, as is evident from its style and content.

[5] The phrase: "*wa aḥsana mā shā'*" has been omitted from at least one manuscript.

tattered sheaths and live as ascetics, like the asceticism of the *aqṭāb*[6] and the *abdāl*[7]. They cut off the path of those who are traveling, and obstruct the path of guidance with ignorance and misguidance. Their outward appearance endures for a long time in the garments of religiousness, yet they hide their jealousy and contempt within themselves. If you were to say, 'Allāh says...His Messenger says...,' they would slander you just as the contemptuous, arrogant one would. Or [if] you said, 'Certainly, the Companions or the earliest generations said follow them in speech and action.' Or [if] you said, 'The family'—[meaning] the family of the chosen Prophet whom the prayers of Allāh are upon—'they are the best family.' Or [if] you said, 'Ash-Shāfi'ī, [Imām] Aḥmad, Abū Ḥanīfah, and the High Imām [Mālik] said.' Or [if] you said, 'Their supporters who succeeded them said...' Then each and every one of them [the proponents of singing] possesses the like of some fantasy. And he responds [by] saying, 'My heart tells me from its most hidden

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[6] **Translator's note:** The term *aqṭāb* refers to the plural form of the word *quṭb* which according to the Ṣūfīs is: "An expression for a single man who represents the focus of Allāh's sight in the world in every time. This is also referred to as the *ghawth,* depending upon the direction of the one in distress who seeks his aid. He was [supposedly] created with the heart of Muḥammad ﷺ, and he is also called the *quṭb* of the world, the *quṭb* of all *quṭb* [literally *quṭb al-aqṭāb*], the greatest *quṭb*, the *quṭb* of guidance, and the *quṭb* of all directions." (*Mu'jam Muṣṭalaḥāt aṣ-Ṣūfiyyah* by 'Abdul-Mun'im al-Ḥanafī, p. 217-218). And Shaykhul-Islām Ibn Taymiyyah said regarding it: "As for the names which have become common upon the tongues of many of those given to worship and the lay-people like the *ghawth* which is in Makkah, and the four *awtād* and the seven *aqṭāb* and the 40 *abdāl* and the 300 *nujabā'*; then these are names that are not present in the Book of Allāh and they also cannot be traced back to the Prophet ﷺ with an authentic chain of narration or even with a weak narration that transmits the term *abdāl*." (*Majmū' al-Fatāwā,* vol. 11, pp. 433)

[7] **Translator's note:** The term *abdāl* refers to the plural form of the word *badal,* which according to the Ṣūfīs is one of the degrees in the supposed Ṣūfī hierarchical order of saints. And Shaykhul-Islām Ibn Taymiyyah said regarding it: "As for the names which have become common upon the tongues of many of those given to worship and the lay-people like the *ghawth* which is in Makkah, and the four *awtād* and the seven *aqṭāb* and the 40 *abdāl* and the 300 *nujabā'*; then these are names that are not present in the Book of Allāh and they also cannot be traced back to the Prophet ﷺ with an authentic chain of narration or even with a weak narration that transmits the term *abdāl*." (*Majmū' al-Fatāwā,* vol. 11, pp. 433). And Ibn al-Qayyim said in *Al-Manār al-Munīf:* "And from that are the *aḥādīth* of the *abdāl, aqṭāb, awghāth, nuqabā', nujabā',* and *awtād;* all of them are baseless in terms of their ascription to the Messenger of Allāh ﷺ." (*Al-Manār al-Munīf fiṣ-Ṣaḥīḥ waḍ-Ḍa'īf,* p. 132).

secret (*sirr*[8]), based upon the most private of my secrets (*sirri sirrī*[9]) from my states (*aḥwālī*[10]), due to my [practice of] *ḥaḍarah*[11], from my reflection and introspection (*fikrah*), due to my reclusiveness

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[8] **Translator's note:** The term *sirr* in Ṣūfī terminology refers to: "A subtle element placed in the heart just as the soul exists within the body..." (*Mu'jam Muṣṭalaḥāt aṣ-Ṣūfiyyah* by 'Abdul-Mun'im al-Ḥanafī, p. 129)

[9] **Translator's note:** The expression *sirri sirrī* or *sirr as-sirr* from which it is derived is a Ṣūfī expression defined by *Mawsū'ah Muṣṭalaḥāt at-Taṣawwuf al-Islāmī* as being: "... what no one may observe besides Allāh..." (*Mawsū'ah Muṣṭalaḥāt at-Taṣawwuf al-Islāmī,* p. 462)

[10] **Translator's note:** The term *aḥwāl* refers to the Arabic plural of the word *ḥāl,* which is a Ṣūfī term that means: "Whatever enters into the heart in terms of rapture, sadness, openness, or restrictiveness. And the term *ḥāl* (or 'state') is referred to as *wārid* as well." (*Mawsū'ah Muṣṭalaḥāt at-Taṣawwuf al-Islāmī* by 'Abdul-Mun'im al-Ḥanafī, p. 72). And Shaykhul-Islām Ibn Taymiyyah referred to this state in his *Majmū'* wherein he said: "Many of the Ṣūfīs criticize the intellect and find faults in it. And they hold that the higher *aḥwāl* (states) and lofty *maqāmāt* (stations) cannot be attained except without it. And they embrace affairs that would be rejected by sound intellect. And they praise intoxication, madness [literally: craziness], and wailing, in addition to things from mysticism and *aḥwāl* (states) that do not occur except after someone loses their mind as well as their discernment, just as they believe in things that a sound mind would recognize as falsehood that they learned from someone whose truthfulness is unknown; both of these extremes are blameworthy." (*Majmū' al-Fatāwā,* vol. 3, pp. 338-339)

[11] **Translator's note:** The term *ḥaḍarah* is an innovated Ṣūfī practice that involves worshiping Allāh and remembering Him in a manner that involves dance. (See: *Ṣirā' Bayna as-Sunnah wal-Bid'ah* by Aḥmad Ḥamyānī, pp. 169-170 and *Manshūr al-Hidāyah fī Kashf Ḥāl man idda'ā al-'Ilm wal-Wilāyah* by 'Abdul-Karīm al-Fakkūn, pp. 119-120)

(*khalwatī*[12]), from my station as a witness (*shāhidī*[13]), from my source of inspiration (*wāridī*[14]) due to my spiritual state (*ḥālī*), from the pure nature of my time (*ṣafwi waqtī*), from the reality of my perspective (*ḥaqīqah mash'hadī*), from the secret of my innermost self (*sirr dhātī*), from the impact of my deeds (*ṣifāt fi'ālī*).' [All of these are] claims that, if you investigated them, you would see that you created them as fabricated terms that were concocted based upon impossibilities. They have abandoned what is true and the

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[12] **Translator's note:** The term *khalwah* refers to a: "*'Uzlah* (detachment) according to some of them, and other than *'uzlah* according to the others. So the *khalwah* (reclusiveness) is away from others, while the *'uzlah* (detachment) is from one's own soul and whatever appeals to it and might distract it from Allāh. So *khalwah* (reclusiveness) occurs very often, whereas *'uzlah* (detachment) occurs very rarely. So according to this, *'uzlah* (detachment) is loftier than *khalwah* (reclusiveness)." (*Mawsū'ah Muṣṭalaḥāt at-Taṣawwuf al-Islāmī* by 'Abdul-Mun'im al-Ḥanafī, p. 92).

And Shaykhul-Islām Ibn Taymiyyah said regarding it: "Then those who engage in several forms of *khalwah* (reclusiveness); from amongst them are those who restrict themselves to the types of worship that are legislated in Islām like the prayer, fasting, reading [the Qur'ān], and remembrance. And most of them depart from this in favor of types of worship that are not legislated, like the way of Abū Ḥāmid and whoever follows him. These people order the one who performs *khalwah* (reclusiveness) to not increase beyond whatever is obligatory—not in terms of their reading or even looking at the *aḥādīth* of the Prophet ﷺ or anything other than that. Instead, they advise this person with remembrance and then they might say, just as Abū Ḥāmid says: 'The remembrance of the laypeople is '*lā ilāha ill-Allāh*.' And the remembrance of those who are special (*al-khāṣah*) is '*Allāh Allāh*.' And the remembrance of those who are even more exclusive from within the ranks of those who are special (*khāṣah al-khāṣah*) is: 'him (*huwa*) him (*huwa*).'" (*Majmū' al-Fatāwā,* vol. 10, pp. 396)

[13] **Translator's note:** The meaning of the Ṣūfī term *shāhid* is explained by al-Qushayrī in *Ar-Risālah al-Qushayriyyah,* wherein he states what is translated as follows: "By the word 'witness' *(shāhid),* they mean that which is present in the heart of a man—that is, what he constantly recollects to the extent that he continues to see and watch it, even though he is [physically] absent from it. Any recollection that takes possession of a man's heart is his sign. If his heart is dominated by knowledge, then he is a witness of knowledge; if it is ecstasy, then he is a witness of ecstasy." (*Al-Qushayri's Epistle on Sufism.* which is an English translation of *Ar-Risālah al-Qushayriyyah,* p. 108)

[14] **Translator's note:** The Ṣūfī term *wārid* refers to: "Everything that was delivered to the heart in terms of meanings of the unseen that has occurred without the intention of the servant." (*Mu'jam Muṣṭalaḥāt aṣ-Ṣūfiyyah* by 'Abdul-Mun'im al-Ḥanafī, p. 263). The English translation of *Ar-Risālah al-Qushayriyyah* translates the term *wārid* as "occurrence" and states that: "Occurrence is a praiseworthy thought that enters the servant's heart without his invitation." (*Al-Qushayri's Epistle on Sufism,* which is an English translation of *Ar-Risālah al-Qushayriyyah,* p. 108)

legislations and have only applied what was apparent from ignorant people and people of misguidance.

"They have made arguing a doorway, and words uttered mistakenly have become a means of going astray, and with their aggressive attacks have made them proud and arrogant. They have discarded the Book of Allāh behind their backs like the traveler discards his excess food. They have made *samā'* the riding beast for their desires, and they have exaggerated and said that it involves every type of thing that is impossible.

"It is [supposedly] obedience, it draws closer to Allāh, it is a *sunnah*; in this, they have believed the *shaykh* who misguides [Iblīs]. [He is] a *shaykh* [Iblīs] of the past who lured them in through plotting until they responded to that deceptive call. For him, they forsook the Qur'ān and the accounts and narrations, since these things verified that they were upon misguidance. And they viewed that the *samā'* of poetry was more beneficial for the young person due to the seven proofs [for it] that are recited over and over again. By Allāh, the enemy has not grabbed onto anything like it; from the like of them and the failure of their [misguided] aspirations. He set up ropes for them, but they did not get ensnared by them, so then he brought in that comprehensive and elaborate trap.

"So then they were in the midst of the [lion's] den with ruined rewards, religions, and circumstances. They do not listen to anything but what they desire, preoccupied with it at the expense of all other activities. And they have been called to the right but they turned away from it; thus, they were people who migrated to the left.

"They have fallen deaf to the Qur'ān whenever they hear it, and they have become a people who are negligent. And if a reciter were to read for them a Quranic chapter and then lengthened his recitation, it would then become his overburdening enemy. And a speaker among them would say, "You took too long," while it was not even ten [verses], "so decrease it since you are a person who is

long-winded"; all of this in addition to their nonsense, shouting, and laughter without proper etiquette and beautiful behavior.

"To the extent that if *samā'* occurs amongst them, for it they will lower their voices out of respect, and they will stretch out their necks to listen to the 'revelation' of that *shaykh* [Iblīs] whose statements are sung melodiously. And those heads will move and they will shake with glee and yearning to achieve a closer relationship (*wiṣāl*[15]). So therein lie [the various types] of yearnings (*ashwāq*[16]), inclinations, and stations (*aḥwāl*), all of which are certainly unwelcome. By Allāh, if they were sober, they would see what evil actions had affected them from the like of such vile actions. However, what has intoxicated them is the *samā',* which is more severe than the intoxication of alcohol, and this is the case without a doubt. But if they were to be combined together in a single soul once, it would

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[15] **Translator's note:** The term *wiṣāl*: "...is a synonym for *waṣl* (connection) and *ittiṣāl* (connectedness). They say that it is to cut one's self off from everything except al-Ḥaqq. The intended meaning of it is not the connectedness of one entity to another, because this occurs with two bodies and making a mistake like this as it relates to Allāh is disbelief. And for this reason the Prophet ﷺ [allegedly] said [in the following words most likely taken from the speech of Ṣūfīs]: 'Maintaining a connection with Allāh (al-Ḥaqq) directly corresponds with secluding one's self from the creation.' And some of them say that whoever doesn't seclude himself will not achieve that connection. This means that whoever does not isolate himself from the two forms of creation will not be able to establish a connection with the creator of those two forms of creation. And [supposedly] the lowest form of this [alleged] connectedness (*wiṣāl*) is for the servant to witness his Lord with his heart. So once the veil has been removed from the heart of one who proceeds upon this path, it will become clear to him and it will be said about this person that he is someone who has achieved connectedness." (*Mawsū'ah Muṣṭalaḥāt at-Taṣawwuf al-Islāmī* by 'Abdul-Mun'im al-Ḥanafī, p. 267)

[16] **Translator's note:** The term *ashwāq* refers to the Arabic plural of the word *shawq,* which is: "The excitement of the heart whenever the one who is beloved is mentioned. It exists in the heart of the lover like the candle wick in a lantern, and passion is like the oil that fuels the flame. And it is said that whoever is passionate towards Allāh, will become well-acquainted with Allāh. And whoever becomes well-acquainted will become joyful and whoever becomes joyful will become connected (*waṣala*) and whoever becomes connected (*waṣala*) will develop connectedness (*ittiṣala*). And the one who achieves connectedness (*ittiṣala*) will be blessed and granted a wonderful abode. And the difference between yearning (*shawq*) and longing (*ishtiyāq*) is that yearning (*shawq*) subsides after ultimately meeting, whereas longing (*ishtiyāq*) does not subside due to meeting; in fact, it increases and multiplies." (*Mawsū'ah Muṣṭalaḥāt at-Taṣawwuf al-Islāmī* by 'Abdul-Mun'im al-Ḥanafī, p. 195)

produce in terms of loss the very limits of what could be lost.

"O nation that has played with the religion of its Prophet like the play of children in the mud, you have caused the People of the Book to boast over your religion since, by Allāh, even they are not pleased with these actions. How many of them will we scoff at because of your faction, both privately and publicly and at every opportunity for debate? They said to us: 'A religion in which the people worship through this *samā'*, but this is an impossible religion. In fact, no legislation would come to permit this.'

"So if they returned to the legislation, it would suffice them of this question. If you claim sinfulness, disobedience, and the beautification of the Shayṭān for the scoundrels, in order to distract [others] from the revelation of Allāh and His religion—through all of this, the deceptive plot of the one who schemes is realized. We used to bear witness that certainly the religion that had come with the truth was the religion of the messengers and not that of misguidance.

"By Allāh, from amongst them [the People of the Book], we have certainly heard that statement with our own ears from their mouths. The consequences of that statement which involves plots that abrogate the limits of the religion, result in breaking away from the religion. They have made it like the ragged garment; its weaving[17] contains holes at the joints.

"Whatever you desire from scheming, plotting, conspiracies, and deception without lessening[18], then you conspire to nullify every obligation and replace what has been prohibited by Allāh with what has been 'deemed' permissible.

"And you conspire against the oppressed, whom you make out to be oppressors, and for the oppressive tyrants you do the opposite of that. And you change and alter so all of this is a maneuver to

[17] In the original manuscript and remaining copies: "*faḍaḥahu,*" and in one manuscript: "*nafḥah.*" Perhaps what we have presented is the most correct.

[18] In one manuscript: "*imlāl.*"

manipulate and wield influence, if you have understood what you've achieved with everything that you've pursued from the actions and statements.

"Then you conspire in order to consume alcohol and call it by other than its name or use some ambiguous term. And you conspire to implement usury and yet avoid the ugliness of its name, and you conspire to refer to it by other names[19]. And you conspire to make illicit sexual relations and do not say that this is *zinā,* and thus claim to marry with a clear conscience.

"And you conspire to legalize contracts and nullify them after they have been enacted, although that presents many problems, except for the deceitful schemer, since he is the doctor [who remedies it]; O how the schemer is a trial for the religions. And you conspire to nullify the endowments *(wuqūf)*[20] and make them free, and you are not shy about invalidating them.

"You ponder and consider, then explain afterwards; then, if you are defeated, you still persist to remain stubborn and cause problems. And you conspire regarding the inheritance and remove it from its rightful inheritors and then usurp all of the wealth. Certainly, they have affirmed their ties of lineage and their right to be included among you until you can all assume possession of the inheritance of the wealth.

"And then you look to that testimony and make falsifying it your goal, since you have already acquired through falsification. So the matter of establishing who inherits involves affirmation and a type of negation that involves the unknown, and this is the heart of the problem.

"And you conspire for the wealth of the orphan, since certainly,

[19] In the original manuscript: "*al-andhāl,*" and what we have presented occurs in the remaining manuscripts.

[20] **Translator's note:** The term *wuqūf* refers to the Arabic plural of the word *waqf,* which is: "...in Islamic law, the act of founding a charitable trust, and, hence the trust itself." (*The Brill Encyclopedia of Islām,* vol. 11, p. 59)

it is an easy provision for someone in a position of weakness. You don't fear his whip or his sword, and the statement that matters is your statement regarding how his money is distributed. And you conspire to acquire the endowments *(wuqūf)* since they are [vulnerable] like the grazing animals of the negligent shepherd.

"So according to Abū Ḥanīfah, his position is that they (endowments) are baseless to begin with; and so this does not require refutation. So the wealth is lost wealth, the possessors of which have passed away, so take from it without measure. And if this transaction was deemed correct by the ruling of a fair judge, then its conditions have obviously disappeared.

"The people have nullified the conditions and neglected what was intended by them, so everyone is involved in the negligence. The perfect example of that is our judges and witnesses; ask those with experience about their situation. As for the witnesses, then they have departed from the path of justice in both speech and action—[through] fabrication, collusion, concealment, deception, and excessiveness due to accepting bribery.

"He forgets his testimony and vows that he has truly forgotten it while his heart is locked. But when he sees what was written, he says that now he has remembered it; what is this reminder that has suddenly brought hope? And one of them says, "Will I enter the Fire for an insignificant amount; that would be crazy! Make the scale heavy for me, certainly am I really subjecting myself to being placed into shackles?"

"As for the judges, then it has been narrated numerous times from them what you have no doubt heard, so do not respond with a remark. What do you say to the one who will say, on the spot, "I have judged that you are a sinner or disbeliever"? And if you sought assistance, it would be given to you in the form of lashes that would be administered by them like successive footsteps. So he says, 'Beat him,' and you say, 'Stop.' Thus, the two statements oppose one another. However, the sound of the flogging is what will be carried

out.

"So the Most Merciful has protected you from beatings, public humiliation, lies and evil speech; this and ascribing all of that to the religion of the Messenger and whatever that involves of shocking behaviors. Allāh forbid that the Messenger of Allāh would judge according to desires and ignorance; that would be truly misguided judgment. And by Allāh, if all of that were exposed to him, he would remove it all through rebuke and invalidation, except for whatever agreed with his judgment, since that is what should be met with acceptance.

"His rulings are just and all of them are correct, and they contain mercy, benefits, and greatness. All of the intellects of the creation have witnessed what his rulings contain in terms of correctness and completeness. So when his rulings came forth, you manipulated them according to the intellects that remove every restriction; to the extent that those who hear of his ruling say that nothing comes after this truth except misguidance. The rulings of the Messenger are for Allāh and they are for Him to administer justice among the servants, and their light shines forth brilliantly. Such rulings amongst them on the earth are from the greatest forms of mercy, and the people are happy and accepting. Their rulings are administered perfectly with precision, and contained in this is the best situation [for them]—safety and honor, along with guidance and the mutual show of mercy, as well as communication, love, and dignity.

"So their circumstances changed until they left with unrealized and stolen actions. So their actions changed and their circumstances evolved towards deficiency after experiencing completeness. Had the religion of Allāh been truly established amongst them, you would certainly have seen them in the best of states. And whenever they applied an unjust ruling, they ruled against anyone who denied it with every type of evil.

"They said, 'Do you deny a ruling legislated by Muḥammad?' Allāh

forbid such a thing for the noble and exalted legislation. The private parts of the people and later their [worldly] rights cry out to Allāh, in the mornings and evenings. How much will they make lawful through these baseless rulings that are not pleasing to our Exalted Lord?

"And everyone is in the depths of the fires of Hell except the one who judges according to the religion of Allāh without being influenced by bribery. Haven't you heard that two-thirds of them [the judges] will be in the Fire tomorrow from the previous generations? As for this time of ours, then your Lord knows best if it contains that last third or not. O how the one who encroaches upon goodness requests of his Lord to be delivered from it with the highest of hopes.

"Look at the guidance of the Companions and those who followed their guidance from the previous generations. And follow the path of those people, such that wherever they perform ablution without water (*tayammum*), start from the right and not from the left. By Allāh, they didn't choose for themselves anything but the paths of guidance regarding statements and actions. They progressed upon the methodology of the Messenger and his guidance, and they followed it in the rest of their situations.

"How blessed is such a companion for the student who desired guidance, so his destination on the Day of Resurrection will be the best destination. They were obedient and humble towards their Lord and spoke only with the most truthful speech. They abandoned every evil act and performed only the best actions. Their desires are consistent with the religion of their Prophet while other than them [besides the Companions] are the opposite of this disposition. Their religion will not be tarnished by deficiency nor will their speech contain the straying of the ignorant and excessive. They acted upon what they knew and they were not overzealous, and for that reason, their guidance was not stained by misguidance.

"Others besides them are the opposite, to the extent that they have

forsaken the guidance and called to misguidance. So they [the Companions] are proofs for the uncertain, for whoever follows their guidance should not fear misguidance. And they are the stars due to their guidance, brightness, lofty station, and inimitable position.

"They humbly walk amongst the people and speak with the truth, not the foolish ramblings of the ignorant. They are forbearing, knowledgeable, and god-fearing, humble, and prone to advising from the station of the most superior. They bring life to their nights through the obedience of their Lord through recitation [of the Qur'ān], supplication, and beseeching Him. And their eyes overflow with tears like the falling of torrential rain. At night, they are ascetics, and when they fight *jihād* against their enemies, they are the most courageous of combatants. And if the sign of competition became apparent, you would find them competing against one another with righteous deeds. Their faces bear the mark of prostration to their Lord, and with them the brilliance of His light spreads.

"And certainly, the Book [the Qur'ān] has clarified for you their characteristics in the chapter about the distinct magnificent conquering (al-Fatḥ[21]). And also in the fourth[22] of the seven lengthy [chapters] in which they are described as a people who are loved by humble people. And [the Quranic chapters] Barā'ah[23] and al-Ḥashr[24] also contain a description of them; and in '*Hal atā*'[25] as well as Sūrah al-Anfāl[26]."

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[21] Verse 29.

[22] This means Sūrah al-Mā'idah:54.

[23] This is Sūrah at-Tawbah:71.

[24] Verses 8-10.

[25] This means Sūrah al-Insān:7-10.

[26] Verses 74-75.

— CHAPTER FIVE —

The Names of Music in the Qur'ān & Sunnah

This Satanic *samā'*, which is the opposite of the *samā'* of the Most Merciful, has approximately ten or so names in Islamic legislation: Diversionary wordplay (*al-lahw*), nonsense (*al-laghw*), falsehood (*al-bāṭil*), dishonesty (*az-zūr*), whistling (*al-mukā'*), clapping (*at-taṣdiyyah*), the utterances of illicit sexual relations (*ruqyah az-zinā*), the Qur'ān of the Shayṭān (*Qur'ān ash-Shayṭān*), the source of hypocrisy in the heart (*munbit an-nifāq fil-qalb*), the sound of the fool (*aṣ-ṣawt al-aḥmaq*), the sound of the sinner (*aṣ-ṣawt al-fājir*), the voice of the Shayṭān (*aṣ-ṣawt ash-Shayṭān*), instrument of the Shayṭān (*mazmūr ash-Shayṭān*), and heedlessness (*as-samūd*).

[As the poet said]: "Its names are indicative of its description. The one who possesses these names and descriptions will perish."[1]

So we will mention the uses of these names and how they occurred in the speech of Allāh the Exalted, His Messenger ﷺ, and the

[1] Perhaps this is from the poetry of the author since he said in his *Nūniyyah*: "His names are indicative of His description. Derived from them are subsequently derivative meanings."

Companions in order to teach them and his people about what might grant them success and which profitable transaction they have lost!

[As the poet said]:

"And forsake the one who plays wind instruments or the duff or sings, or whatever he does instead of obeying Allāh. Leave him to live in his error and misguidance; a life of mimicking the sound of music and singing only to be resurrected gray.

"And in the rat-a-tat-tat [of music] on the Promised Day, he will be delivered to a red Paradise [of flames] which will be summoned forth. He will know, on the day when his deeds are presented, exactly what things misled him, and at the scale he will see just what caused decrease and increase. And he will know exactly what his life consisted of when all of his deeds are lost.

"Guidance and error called out to him saying, 'Who will respond?' So he answered the caller to error saying, 'Hello and welcome.' And he turned away from the caller to guidance, saying to him, 'I prefer and certainly long for the sound of musical instruments.' A reed flute, a duff drum with cymbals, and an audience and the sound of the singer, all of which is used to attract women, so whatever is sung, then the women will respond until the singer sees what appears to him like a swarm of locusts.

"So you may pursue whatever you desire of game without much effort, and thus someone might easily establish contact with his 'love' while it may have otherwise been more difficult due to the distance between them. So, O you who enjoins righteousness, if you are present, then you will be more likely to incline towards its prohibition."[2]

[2] Perhaps this is from the poetry of the author.

— CHAPTER SIX —

Diversionary Wordplay

The first name: Diversionary wordplay (*al-lahw*) and idle speech (*lahw al-ḥadīth*).

Allāh the Exalted says:

﴿ وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا ۚ أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ۝٦ وَإِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا وَلَّىٰ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا ۖ فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ۝٧ ﴾

And from the people is the one who purchases idle speech (*lahw al-ḥadīth*) to mislead from the way of Allāh without knowledge and subject it to ridicule. For them will be a humiliating torment. And whenever Our verses are recited to him, he turns away insolently as if he had not heard them; as if there were deafness in his ears. So inform him of a painful punishment!

[Sūrah Luqmān 31:6-7]

Al-Wāḥidī[1] and other than him said, "The majority of the explainers of the Qur'ān hold that the meaning of 'idle speech' (*lahw al-ḥadīth*) is singing."

Ibn ʿAbbās said this in the narration of Saʿīd bin Jubayr[2] as well as the narration of Miqsam[3] from Ibn ʿAbbās. And ʿAbdullāh bin Mas'ūd said it in the narration of Abuṣ-Ṣahbā' from Ibn Mas'ūd[4]. This is also the position of Mujāhid[5] and ʿIkrimah[6].

And Thawr bin Abī Fākhitah narrated from his father upon the authority of Ibn ʿAbbās regarding the statement of Allāh:

﴿ وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ ﴾

And from the people is the one who purchases idle

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[1] In *Al-Basīṭ* (vol. 18, pp. 94-95).

[2] Narrated by Ibn Abī Shaybah (vol. 4, p. 368), by al-Bukhārī in *Al-Adab al-Mufrad* (786, 1265), Ibn Abid-Dunyā in *Dham al-Malāhī* (27), and aṭ-Ṭabarī in his explanation of the Qur'ān (vol. 20, pp. 127-128), as well as by al-Bayhaqī in *Al-Kubrā* (vol. 10, pp. 221 and 223) from chains of narration that involve ʿAṭā' bin as-Sā'ib from Saʿīd bin Jubayr from Ibn ʿAbbās.

[3] Narrated by Ibn Abī Shaybah (vol. 4, p. 368) and by aṭ-Ṭabarī in his explanation of the Qur'ān (vol. 20, p. 128), and it can be found in the chain of Ibn Abī Laylā as well from al-Ḥakam from Miqsam from Ibn ʿAbbās. And this narration has been authenticated by Ibn al-Qayyim in what will follow, and al-Albānī has also authenticated it in *Taḥrīm Ālāt aṭ-Ṭarb* (p. 142).

[4] Narrated by Ibn Abī Shaybah (vol. 4, p. 368), Ibn Abid-Dunyā in *Dham al-Malāhī* (26), and aṭ-Ṭabarī in his explanation of the Qur'ān (vol. 20, p. 127), as well as al-Bayhaqī in *Al-Kubrā* (vol. 10, p. 223) in addition to *Ash-Shuʿab* (vol. 4, p. 278), and it was deemed authentic by al-Ḥākim (3542) and Ibn al-Qayyim in what will follow, as well as Ibn Ḥajar in *At-Talkhīṣ al-Ḥabīr* (vol. 4, p. 482) and ash-Shawkānī in *Nayl al-Awṭār* (vol. 8, p. 179), and al-Albānī also authenticated it in *Taḥrīm Ālāt aṭ-Ṭarb* (p. 143).

[5] Narrated by ʿAbdur-Razzāq in his explanation of the Qur'ān (vol. 3, p. 105), Ibn Abī Shaybah (vol. 4, p. 368), Ibn Abid-Dunyā in *Dham al-Malāhī* (32 & 45), and aṭ-Ṭabarī in his explanation of the Qur'ān (vol. 20, pp. 128-129), as well as Abū Nuʿaym in *Al-Ḥilyah* (vol. 3, p. 286) from the chain of Mujāhid, and it was cited in *Ad-Durr al-Manthūr* (vol. 6, p. 505) by al-Fariyābī, Saʿīd bin Manṣūr, and Ibn al-Mundhir, and al-Albānī also authenticated it in *Taḥrīm Ālāt aṭ-Ṭarb* (p. 145).

[6] Narrated by Ibn Abī Shaybah (vol. 4, p. 368), Ibn Abid-Dunyā in *Dham al-Malāhī* (28), and aṭ-Ṭabarī in his explanation of the Qur'ān (vol. 20, p. 129), and al-Albānī also authenticated it in *Taḥrīm Ālāt aṭ-Ṭarb* (p. 145).

speech (*lahw al-ḥadīth*)...

[Sūrah Luqmān 31:6]

"It is the man who purchases a servant girl who sings day and night."[7]

And Ibn Abī Najīḥ said upon the authority of Mujāhid, "It is to purchase a male or female singer with a significant amount of money and to listen to it or the like of it from falsehood.[8]"

And this is the position of Makḥūl[9].

This was also the preference of Abū Is'ḥāq[10] as well, and he said, "The majority of what has come through the exegesis of the Qur'ān is that 'idle speech' (*lahw al-ḥadīth*) here is singing, since it idly distracts from the remembrance of Allāh."

Al-Wāḥidī[11] said, "The people who know the meanings of the Qur'ān say that included in this is everyone who chooses idle speech, singing, and musical instruments over the Qur'ān, even though the wording that is mentioned refers to the purchaser. So the wording 'purchaser' can be mentioned within the context of exchanging or demonstrating preference or choice, and this occurs often in the Qur'ān."

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[7] I have not been able to find a connected chain for this. Ath-Tha'labī mentioned it in his explanation of the Qur'ān (vol. 7, p. 310) and al-Wāḥidī mentioned it in *Asbāb an-Nuzūl* (p. 233). It was also mentioned by an-Nuḥḥās in his explanation of the Qur'ān (vol. 5, p. 278) from the chain of Sa'īd bin Jubayr from Ibn 'Abbās with a similar chain. And aṭ-Ṭabarī narrated it in his explanation of the Qur'ān (vol. 20, p. 130) from the chain of 'Aṭiyyah al-'Awfī upon the authority of Ibn 'Abbās, who said: "He is a man from the Quraysh who buys a singing servant girl."

[8] Narrated by aṭ-Ṭabarī in his explanation of the Qur'ān (vol. 20, p. 129), as well as al-Bayhaqī in *Al-Kubrā* (vol. 10, p. 225), and it is cited in *Ad-Durr al-Manthūr* (vol. 6, p. 507) and attributed to Ādam bin Abī Iyyās.

[9] Ibn 'Asākir narrated from him in *Tārīkh Dimashq* (vol. 18, p. 146) that he said in explanation of this Quranic verse: "The servant girls who beat (instruments)."

[10] Meaning: Abū Is'ḥāq, who is az-Zajjāj, who said this in his book *Ma'ānī al-Qur'ān* (vol. 4, p. 194).

[11] In *Al-Basīṭ* (vol. 18, pp. 95-96).

He said, "And this is further indicated by what Qatādah said about this verse when he said: 'Perhaps even if he doesn't pay money…' And he said: 'It is sufficient enough to determine an individual's misguidance if he chooses the speech of falsehood [i.e., singing] over the speech of truth [i.e., the Qur'ān].'[12]"

Al-Wāḥidī said, "And this verse with this explanation indicates the impermissibility of singing."[13]

Then he mentioned the speech of ash-Shāfi'ī regarding how the testimony of the one who sings publicly is rejected.

He said, "And as for the singing of the songstresses, then that is the most severe of what is involved in this matter due to the number of threats that have been conveyed regarding it. And this is what has been narrated from the Prophet ﷺ, that he said: 'Whoever listens to a songstress [i.e., a singing servant girl] will have molten metal poured into his ears on the Day of Judgment.'[14]"[15]

And the molten metal here is molten lead.

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[12] Narrated by 'Abdur-Razzāq in his explanation of the Qur'ān (vol. 3, p. 105) upon the authority of Mu'ammar, as well as by aṭ-Ṭabarī in his explanation of the Qur'ān (vol. 20, pp. 126 & 131) from the chain of Sa'īd, and both narrations are from Qatādah. And it has also been cited in *Ad-Durr al-Manthūr* (vol. 6, p. 504) and attributed to Ibn Abī Ḥātim from Qatādah.

[13] **Translator's note:** *Al-Basīṭ* (vol. 18, pp. 96).

[14] **Translator's note:** *Al-Basīṭ* (vol. 18, pp. 97).

[15] Narrated by ad-Dāraquṭnī in *Gharā'ib Mālik* as well as in *Al-Lisān* (vol. 5, p. 348), and by Ibn Ḥazm in *Al-Muḥallā* (vol. 9, p. 57) and Ibn 'Asākir in *Tārīkh Dimashq* (vol. 51, p. 263) from chains of narration stemming from Abū Nu'aym al-Ḥalabī upon the authority of Ibn al-Mubārak from Mālik from Muḥammad bin al-Munkadir upon the authority of Anas with his chain in a raised (*marfū'*) narration. Imām Aḥmad said in *Al-'Ilal* with the transmission of al-Marwadhī (255): "It is baseless." And ad-Dāraquṭnī said about it: "Abū Nu'aym was the only one to report this from Ibn al-Mubārak and this cannot be confirmed from Mālik or Ibn al-Munkadir." Ibn Ḥazm ruled it to be a fabrication and Ibn Ṭāhir said in *Kitāb as-Samā'* (p. 84): "The narration from Mālik is severely rejected and can only be narrated from Ibn al-Munkadir as a *mursal ḥadīth*." And Ibn al-'Arabī considered it to be weak in *Aḥkām al-Qur'ān* (vol. 3, p. 525) as did adh-Dhahabī in *As-Siyar* (vol. 16, p. 79), and it is found in *As-Silsilah aḍ-Ḍa'īfah* (4549).

And certainly, the explanation of "idle speech" (*lahw al-ḥadīth*) has been referred to as singing in raised (*marfū'*)[16] narrations attributed to the Prophet ﷺ. And in the *Musnad* of Imām Aḥmad and the *Musnad* of 'Abdullāh bin az-Zubayr al-Ḥumaydī in addition to *Jāmi' at-Tirmidhī*[17] from the narration of Abū Umāmah—within the context of at-Tirmidhī—the Prophet ﷺ said: "Do not sell a singing servant girl and do not purchase them or teach them. There is no good in their sale and their price is unlawful."

And the like of this was revealed in this verse:

﴿ وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ ﴾

And from the people is the one who purchases idle speech (*lahw al-ḥadīth*) to mislead from the way of

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[16] **Translator's note:** The term *marfū'* ("raised") is a specific term in *ḥadīth* terminology that refers to whatever a Companion has informed us of concerning the statements and actions of the Messenger of Allāh ﷺ.

[17] *Musnad al-Ḥumaydī* (910) upon the authority of 'Ubaydullāh bin Zaḥr from al-Qāsim from Abū Umāmah with a similar *marfū'* chain; and Imām Aḥmad narrated it (vol. 5, p. 252 & 264) as did at-Tirmidhī (1282 & 3195) upon the authority of Ibn Zaḥr from 'Alī bin Yazīd from al-Qāsim with a similar chain. And ar-Rawayānī narrated it with this chain (1196), as did aṭ-Ṭabarī in his explanation of the Qur'ān (vol. 20, p. 126), aṭ-Ṭabarānī in *Al-Kabīr* (vol. 8, pp. 212-214), al-Bayhaqī in *Al-Kubrā* (vol. 6, p. 14), and others. And Ibn Mājah narrated it (2168) upon the authority of Ibn Zaḥr from Abū Umāmah with a similar narration. And there are other chains of narration that cannot be cited without further discussion, some of which do not mention the verse.

Al-Bukhārī identified hidden defects in it, as found in *Al-'Ilal al-Kabīr* (190), due to 'Alī bin Yazīd, and at-Tirmidhī said, "This narration is solitary (*gharīb*). Certainly, it is transmitted from the narration of al-Qāsim upon the authority of Abū Umāmah, and 'Alī bin Yazīd is considered weak in this *ḥadīth*." And an-Nawawī said in *Al-Majmū'* (vol. 9, p. 255): "The memorizers have agreed that it is weak because it depends upon 'Alī bin Yazīd, who is weak according to the people of *ḥadīth*." And Ibn Ḥazm also declared it weak in *Al-Muḥallā* (vol. 9, p. 58), as did Ibn Ṭāhir said in *Kitāb as-Samā'* (p. 80), Ibn al-'Arabī in *Al-'Āriḍah* (vol. 6, p. 280), Ibn al-Jawzī in *Al-'Ilal al-Mutanāhiyyah* (vol. 2, p. 785), Ibn Kathīr in his explanation of the Qur'ān (vol. 6, p. 331), Ibn Ḥajar in *al-Fatḥ* (vol. 11, p. 91), and al-Albānī in *As-Silsilah aṣ-Ṣaḥīḥah* (2922). And on the same subject matter, there are also narrations from 'Umar, 'Alī, and 'Ā'ishah, all of which contain weaknesses—and may Allāh be pleased with all of them.

Allāh...

[Sūrah Luqmān 31:6]

This narration, even though it relies upon the transmission of ʿUbaydullāh bin Zaḥr from al-Qāsim from ʿAlī bin Yazīd from al-Qāsim, [is strengthened by supporting narrations]; ʿUbaydullāh bin Zaḥr is reliable just as al-Qāsim is also reliable. It is ʿAlī who is weak. However, there are supporting narrations that strengthen it, as we will mention as Allāh wills.

And the explanation of the Companions and their students from the Tābiʿūn for idle speech is sufficient in conveying that it is singing, and this has certainly been authentically transmitted from Ibn ʿAbbās[18] and Ibn Mas'ūd.

Abuṣ-Ṣahbā' said, "I asked Ibn Mas'ūd about the statement of Allāh*: 'And from the people is the one who purchases idle speech (lahw al-ḥadīth).'* Then he said, 'By Allāh for whom there is none worthy of worship but Him; it is singing.' And he repeated this three times."[19]

It has also been authentically transmitted from Ibn ʿUmar ﷺ that it is singing.[20]

Al-Ḥākim Abū ʿAbdillāh said in the chapter of Quranic exegesis (*tafsīr*) from his book *Al-Mustadrak*[21]: "Certainly, the student of this knowledge knows that the *tafsīr* of the Companion who witnessed the revelation and how it was sent down is in the collection of the two Shaykhs with a linked *(musnad)*[22] chain of narration."

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[18] The presentation of this chain has been previously mentioned.

[19] The presentation of this chain has been previously mentioned.

[20] I was unable to confirm this explanation with a connected chain of narration. It was mentioned by an-Nuḥḥās in his explanation of the Qur'ān (vol. 5, p. 278) and by al-Qurṭubī in his explanation of the Qur'ān (vol. 14, p. 52).

[21] Vol. 2, p. 258.

[22] **Translator's note:** The linked (*musnad*) chain of narration according to al-Khaṭīb al-Baghdādī is: "The chain of narration which is linked together from the person who is transmitting it until the end of the chain of narration and is most often used in refer-

And he said elsewhere in his book, "It takes, in our opinion, the ruling of the raised (*marfū'*) narration."

And even though this opinion is questionable, there can be no doubt that it is more deserving of precedence than the *tafsīr* of those who came after them, since they are the most knowledgeable of the Muslim nation concerning what Allāh intended in His Book (the Qur'ān), since it descended amongst them and they were the first to be addressed[23] by it from this Muslim nation, and they witnessed its explanation from the Messenger ﷺ in word and deed. And they were truly the most eloquent of the Arabs, so there is no substitute for their *tafsīr* so long as it is available.

And there is no contradiction between the explanation of idle speech that refers to singing and the explanation that refers to the news of the non-Arabs, their kings, the leaders of Rome, and other than that from what an-Naḍr bin al-Ḥārith used to tell the people of Makkah in order to preoccupy them and distract them from the Qur'ān; both of these are considered idle speech.

And for this reason, Ibn 'Abbās said, "Idle speech (*lahw al-ḥadīth*) is falsehood and singing."[24]

So there are from amongst the Companions those who have mentioned this, just as there are those who have mentioned that, as well as those who have mentioned both.

And singing is the worst type of idle speech and presents more

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ence to what has been transmitted from the Prophet ﷺ." (*Qāmūs Muṣṭalaḥāt al-Ḥadīth an-Nabawī ash-Sharīf,* p. 115).

[23] In another manuscript, the term "*ḥafiẓa*" was mentioned.

[24] Narrated by aṭ-Ṭabarī in his explanation of the Qur'ān (vol. 20, p. 128) from Ibn 'Abbās in reference to the explanation of the term "idle speech" (*lahw al-ḥadīth*), in which he said: "Baseless speech which is singing and the like..." And in *Ad-Durr al-Manthūr* (vol. 6, p. 504) it is also transmitted by al-Fariyābī and al-Mardawayh. And the explanation of idle speech as baseless falsehood and singing have both been narrated from 'Aṭā' al-Khurasānī as it has been conveyed from him by Ibn Abī Ḥātim and al-Ḥākim in *Al-Kunā* as mentioned in *Ad-Durr al-Manthūr* (vol. 6, p. 505 & 507).

dangerous harm than speech regarding kings and news concerning them since it is the conjuring of illicit sexual relations, it prompts hypocrisy, it is from the trappings of the Shayṭān, and it intoxicates the mind and distracts it from the Qur'ān more so than other things from the various types of baseless falsehood that distract. And it is also dangerous due to the severity in which the people incline towards it and are influenced by it.

If this becomes known, then the singers and those who listen to them have a share of this blame according to how much singing has distracted them from the Qur'ān. And if they did not attain all of the blame, then they certainly receive the blame contained in the verses that involve the rebuke of those who exchange idle speech for the Qur'ān in order to mislead from the path of Allāh without knowledge and expose it to mockery. And if the Qur'ān is recited to him, he arrogantly turns away as if he couldn't hear it[25], as if there was deafness in his ears—which is an obstruction and inability to hear—and if he knew something from the Qur'ān, he would mock it.

So all of this will not occur from anyone but the most severe of the people in disbelief and if some of it were to occur from the singers or those who listen to them, then they deserve a portion or a share of this blame.

This is further clarified by the fact that you do not find anyone who focuses his attention upon singing and listening to musical instruments except that he has been misguided away from the path of guidance in word and deed. This involves inciting an individual to avoid listening to the Qur'ān by listening to singing instead, to the extent that if he was exposed to singing and the recitation of the Qur'ān, he would choose singing over the Qur'ān and it would be hard for him to listen to the Qur'ān.

And perhaps this situation would prompt him to silence the reciter of the Qur'ān and to consider his recitation to be too long, while he

[25] In the original manuscript, it reads "*yasma'hā.*"

seeks more from the singer and feels his spellbinding songs are too short. And the least of this is for this person to receive a generous share of the blame if he doesn't receive complete blame.

And speech regarding this affects the one who still has some life left in his heart so he can detect this. However, for the one whose heart has died and for whom the trial has become too great, then this individual has closed himself off from any path to sincere advice.

﴿ وَمَن يُرِدِ اللَّهُ فِتْنَتَهُ فَلَن تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا ۚ أُولَٰئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَن يُطَهِّرَ قُلُوبَهُمْ ۚ لَهُمْ فِي الدُّنْيَا خِزْيٌ ۖ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴾

...and if Allāh intends to put someone to trial, you will be powerless against Allāh on his behalf. Those are the ones whose hearts Allāh has not intended to purify; for them in this world is disgrace, and then in the Hereafter there will be a great punishment.

[Sūrah al-Mā'idah 5:41]

— CHAPTER SEVEN —

Dishonesty & Nonsense

The second and third names: Dishonesty (*az-zūr*) and nonsense (*al-laghw*).

Allāh the Exalted says:

﴿ وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ﴾

Those who do not witness dishonesty (*az-zūr*), and when they pass by some nonsense (*al-laghw*), they pass by with dignity.

[Sūrah al-Furqān 25:72]

Muḥammad bin al-Ḥanafiyyah[1] said, "Dishonesty (*az-zūr*) here is singing."

And Layth narrated this from Mujāhid.[2]

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[1] See the statements of the scholars of *tafsīr* in *Al-Basīṭ* (vol. 16, p. 602-603) and the statement of Ibn al-Ḥanafiyyah which has been narrated by Ibn Abī Ḥātim in his *tafsīr* (15450), and it has also been cited by al-Fariyābī and ʿAbd bin Ḥumayd in *Ad-Durr al-Manthūr* (vol. 6, p. 283).

[2] Narrated by aṭ-Ṭabarī in his explanation of the Qur'ān (vol. 19, p. 313).

And al-Kalbī said, "They do not attend the sittings of falsehood."[3]

And linguistically, "nonsense" (*al-laghw*) refers to everything that is uttered and expressed. And the meaning of "not attending the sittings of falsehood" is that if they pass by anything that is uttered or spoken or done, they are far too dignified to stop or incline towards it themselves. The celebrations of the polytheists are included in this, as the pious predecessors have explained, as well as singing and every form of falsehood.

Az-Zajjāj[4] said, "They would not sit with the people of sinfulness nor would they incline towards them[5]. And when they pass, they would do so in a dignified manner, like those who have no interest in nonsense. This is because they dignify themselves such that they are above involving themselves in it or mixing with its people."

And it has been narrated that 'Abdullāh bin Mas'ūd passed by some diversionary wordplay (*al-lahw*) and then immediately turned away from it, and then the Messenger of Allāh ﷺ said about him, "Certainly, Ibn Mas'ūd has become dignified."[6]

And Allāh the Glorified has praised the one who turned away from nonsense when he hears it when He said:

﴿ وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ ﴾

And whenever they hear nonsense (*al-laghw*) they turn away and say: "We have our deeds and you

[3] *Tafsīr al-Baghawī* (vol. 3, p. 378).

[4] *Ma'ānī al-Qur'ān* (vol. 4, p. 77), and it was also conveyed in *Al-Basīṭ* (vol. 16, p. 604).

[5] In one manuscript, we read "*bid-dukhūli fīhi*" after it.

[6] Narrated by aṭ-Ṭabarī in his explanation of the Qur'ān (vol. 19, p. 316) and Ibn Abī Ḥātim in his *tafsīr* (15463 and 15464), as well as Ibn 'Asākir in *Tārīkh Dimashq* (vol. 33, p. 128) from chains that are derived from Muḥammad bin Muslim from Ibrāhīm bin Maysarah, who said: "It has reached me that Ibn Mas'ūd passed by diversionary wordplay (*al-lahw*) with contempt..." and he went on to mention it, and it is in *As-Silsilah aḍ-Ḍa'īfah* (1167).

have yours. Peace be upon you, we do not seek the company of ignorant people."

[Sūrah al-Qaṣaṣ 28:55]

And this verse, despite the fact that the reasons that prompted its revelation were specific, conveys a meaning that is general enough to include everyone who listens to nonsense and turns away from it and says with either his tongue or his pen: "We have our deeds and you have yours."

And consider how Allāh the Glorified said:

﴿ لَا يَشْهَدُونَ الزُّورَ ﴾

...do not witness dishonesty (*az-zūr*)...

[Sūrah al-Furqān 25:72]

Notice He did not say they bear witness with dishonesty (*az-zūr*). This is because their "witnessing" here means attending, so Allāh praised them for not attending the circles of dishonesty; so what about uttering it or involving themselves in it? And singing is from the greatest forms of dishonesty. And dishonesty is also used to refer to baseless speech and actions or something specific, as in the narration of Mu'āwiyah when he took a lock of hair used to lengthen people's hair and said, "This is dishonesty."[7]

So dishonesty can be a statement, an action or a situation; and the origin of the term returns to inclining [towards something], and from it is *az-zawr* with a *fatḥah*. And also from this is that you visited so-and-so if you incline towards him and turn towards him. So dishonesty is a type of inclination away from the established truth towards the type of falsehood for which there is no reality in either word and deed.

[7] Extracted by al-Bukhārī (3488) and Muslim (2127).

— CHAPTER EIGHT —

Falsehood (al-Bāṭil)

The fourth name: Falsehood (*al-bāṭil*). And falsehood is the opposite of the truth, and what is intended by it is what does not exist and has no place in reality, and the thing that exists which is more[1] harmful due to its presence than it is beneficial.

So according to the first meaning is the statement of the monotheist: everything that is worshiped other than Allāh is falsehood, whereas according to the second meaning there is the statement: magic is falsehood and disbelief is falsehood.

Allāh the Exalted says:

﴿ وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴾

And say: "The truth has come and falsehood *(al-bāṭil)* has fled, surely falsehood is always fleeing."

[Sūrah al-Isrā' 17:81]

So falsehood either doesn't exist and has no place in reality, or it is

[1] In the original manuscript: "*akbar*."

present but contains no benefit. So disbelief, transgression, disobedience, magic, singing, and listening to music are all from the second category.

Ibn Wahb[2] said, "Sulaymān bin Bilāl informed me upon the authority of Kathīr bin Zayd who said that he heard 'Ubaydullāh say to al-Qāsim bin Muḥammad, 'What is your opinion of singing?' Al-Qāsim said to him, 'It is falsehood (*al-bāṭil*).' Then he said, 'I have already learned that it is falsehood. But what is your opinion of it?' Then al-Qāsim said, 'Do you not know where falsehood leads?' He said, 'To the Fire.' So he said, 'So it is like that.'"

And a man said to Ibn 'Abbās, "What do you say about singing? Is it permissible or forbidden?" To this he responded, "I do not call anything unlawful unless it is explicitly mentioned in the Book of Allāh (the Qur'ān)." Then he asked, "So is it lawful then?" And Ibn 'Abbās responded, "I wouldn't say that." Then [Ibn 'Abbās] said to him, "Have you learned about the truth and falsehood? If they were both presented on the Day of Judgment, then where would singing be?" Then the man said, "It would be with the falsehood (*al-bāṭil*)." So then Ibn 'Abbās responded, "Go, for you have given yourself the verdict."[3]

So this was the response of Ibn 'Abbās regarding the singing of the Bedouins which did not involve the praise of intoxicants, illicit sexual relations, homosexuality, erotic lyrics about women, and the accompaniment of musical instruments and percussion. So certainly, the singing of the people did not involve any of that, and

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[2] Ibn 'Abdil-Barr mentioned it with this chain of narration in *At-Tamhīd* (vol. 22, p. 199). And Ibn Abid-Dunyā narrated it in *Dham al-Malāhī* (46) from the chain of Yaḥyā bin Sulaym from 'Ubaydullāh bin 'Umar, who said a person asked al-Qāsim bin Muḥammad about singing. He said, "I forbid you from it and hate it for you." The man inquired, "Is it forbidden?" He responded, "Look, O cousin of mine—when Allāh distinguishes the truth from falsehood, exactly where did He place singing?" And [it is mentioned] from the chain of Ibn Abid-Dunyā that al-Bayhaqī narrated in *Al-Kubrā* (vol. 10, p. 224), as well as Ibn 'Asākir in *Tārīkh Dimashq* (vol. 49, p. 185). And Ibn Rajab mentioned it in *Jāmi' al-'Ulūm wal-Ḥikam* (p. 280) from the chain of Ja'far bin Muḥammad upon the authority of al-Qāsim bin Muḥammad with the same chain.

[3] I have not come across this narration.

had they witnessed today's singing, they would have referred to it in the severest of terms, since certainly its harm and trial is far more severe than consuming intoxicants and even more influential. So from the most baseless of all falsehood is the notion that Islamic law has deemed it lawful.

So whoever compares the singing of today to the singing of those people will find that his analogy is similar to comparing usury to trade, and dead carcasses to properly slaughtered meat, or comparing the cursed act of unlawfully marrying the divorced wife in order to make her lawful for her previous husband with the lawful form of marriage which is the Sunnah of the Messenger of Allāh ﷺ, which is better than remaining single for the sake of focusing on voluntary worship.

So if the marriage in order to make the divorced wife lawful to her previous husband were permissible in Islamic law, it would have been superior to the night prayer and voluntary fasting, and thus whoever did it would not be cursed.

— CHAPTER NINE —

Whistling & Clapping

And as for the names: whistling (*al-mukā'*) and clapping (*at-taṣdiyyah*):

Then Allāh the Exalted said about the disbelievers:

﴿ وَمَا كَانَ صَلَاتُهُمْ عِندَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً ﴾

And their prayers at the House were nothing but whistling (*al-mukā'*) and clapping (*at-taṣdiyyah*).

[Sūrah al-Anfāl 8:35]

Ibn 'Abbās[1], Ibn 'Umar[2],

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[1] The author has conveyed the statements of the scholars of Quranic exegesis (*tafsīr*) and the linguists from *Al-Basīṭ* by al-Wāḥidī (vol. 10, pp. 135, 139, 140 and 141). And the statement of Ibn 'Abbās was narrated by aṭ-Ṭabarī in his explanation of the Qur'ān (16023, 16024, 16029), Ibn Abī Ḥātim in his explanation of the Qur'ān (9045), and by aḍ-Ḍayā' in *Al-Mukhtārah* (vol. 10, p. 117) from chains that come from Ibn 'Abbās and it has also been cited by al-Fariyābī, 'Abd bin Ḥumayd, and Ibn al-Mundhir in *Ad-Durr al-Manthūr* (vol. 4, p. 62).

[2] Narrated by aṭ-Ṭabarī in his explanation of the Qur'ān (16026, 16027, 16028, 16029, 16032, 16033), by Ibn Abī Ḥātim in his explanation of the Qur'ān (9040) from the chain of 'Aṭiyyah upon the authority of Ibn 'Umar, and Ibn Abī Shaybah, 'Abd bin Ḥumayd, Ibn al-Mundhir, Abush-Shaykh, and Ibn Mardawayh have all cited it as well

'Aṭiyyah[3], Mujāhid[4], aḍ-Ḍuḥḥāk[5], Ḥasan[6], and Qatādah[7] all said: *al-mukā'* is to whistle and *at-taṣdiyyah* is to clap.

And similarly, the Arabic linguists said that *al-mukā'* is to clap, and it is said *makā, yamkū, mukā'an* if one claps with his hands.

And from this root comes the phrase, "The beast of burden clenches (*makati*) its rear whenever it passes wind audibly." And for this reason, it has been conjugated [on the same morphological scale] as other sounds like growling (*ar-rughā'*), howling (*al-'uwā'*) and bleating[8] (*ath-thughā'*).

Ibn as-Sikkīt said[9], "All of the words that convey sounds carry a *ḍammah* as its diacritical mark except for two: calling out (*an-nidā'*) and singing (*al-ghinā'*)."

As for clapping (*at-taṣdiyyah*), then linguistically it is to applaud (*at-taṣfiq*), and it is said *ṣaddā, yuṣaddā, taṣdiyyah* if an individual applauds with his hands.

Ḥassān bin Thābit said that the polytheists expressed their disdain through their whistling and clapping.

[As the line of poetry goes]: "When the angels stand, you all will

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in *Ad-Durr al-Manthūr* (vol. 4, p. 62).

[3] Narrated by aṭ-Ṭabarī in his explanation of the Qur'ān (16025).

[4] Narrated by aṭ-Ṭabarī in his explanation of the Qur'ān (16036, 16037, 16038, 16039) with a similar wording.

[5] Narrated by aṭ-Ṭabarī in his explanation of the Qur'ān (16043, 16044).

[6] See: *Tafsīr Ibn Abī Zamanayn* (vol. 2, p. 176), *An-Nukat wal-'Uyūn* (vol. 2, p. 315), *Tafsīr as-Sam'ānī* (vol. 2, p. 263), and *Ma'ālim at-Tanzīl* (vol. 3, p. 354).

[7] Narrated by 'Abdur-Razzāq in his explanation of the Qur'ān (vol. 4, p. 62), as well as by aṭ-Ṭabarī in his explanation of the Qur'ān (16046) upon the authority of Ma'mar from Qatādah.

[8] **Translator's note:** Bleating is: "To make the sound of a sheep or goat." (*Oxford Wordpower Dictionary*, p. 71)

[9] See *Tahdhīb al-Lughah* under the entry "*makā'*" and *Al-Basīṭ* (vol. 10, p. 135).

have been resurrected; your prayers consisted of clapping and whistling."[10]

Such is the like of them: the Muslims are immersed in their obligatory and voluntary prayers while they are immersed in whistling and clapping.

Ibn ʿAbbās[11] said, "The Quraysh used to circumambulate the House [of Allāh] while whistling and clapping."

And Mujāhid[12] said, "They used to oppose the Prophet ﷺ in their circumambulation [of the House of Allāh] and they would whistle and clap and attempt to mix up his circumambulation *(ṭawāf)* and his prayer[13]."

And a similar wording has come from Muqātil.[14] And there can be no doubt that they used to do this and that.

So those who seek to draw close to Allāh through whistling and clapping resemble the first category, and their brothers who use it to distract the people who pray, remember Allāh, and read resemble the second category.

Ibn ʿArafah and Ibn al-Anbārī said, "Whistling (*al-mukāʾ*) and clapping (*at-taṣdiyyah*) has no place in prayer. However, Allāh the Exalted has informed us that they have made the place where they

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[10] This line of poetry is narrated in *Al-Basīṭ* (vol. 10, p. 140), and it has been extracted by aṭ-Ṭustī as it is mentioned in *Ad-Durr al-Manthūr* (vol. 4, p. 61) upon the authority of Ibn ʿAbbās from Ḥassān bin Thābit with another chain of narration.

[11] Narrated by aṭ-Ṭabarī in his explanation of the Qur'ān (16034), Ibn Abī Ḥātim in his explanation of the Qur'ān (9045), and aḍ-Ḍayā' in *al-Mukhtārah* (vol. 10, p. 117) from the chain of Saʿīd bin Jubayr from Ibn ʿAbbās, and it has also been cited by Abush-Shaykh and Ibn Mardawayh in *Ad-Durr al-Manthūr* (vol. 4, p. 61).

[12] Narrated by aṭ-Ṭabarī in his explanation of the Qur'ān (16037, 16038, 16039) with a similar wording. See also *Al-Kashf wal-Bayān* (vol. 4, p. 353) and *Maʿālim at-Tanzīl* (vol. 3, p. 355).

[13] "*Wa ṣalātahu*" was omitted from one manuscript.

[14] *Tafsīr Muqātil* (vol. 2, p. 16).

have been commanded to pray a place of whistling and clapping. So this has earned them great sins. And this is like your statement: 'I visited him and he made my harshness the extent of our relationship.' This means that he placed harshness where good relations should have been."

The intent here is that the clappers and the whistlers who beat sticks or play the reed flute—all of them are similar to those people. And even if the resemblance is merely external, they still are deserving of a portion of the blame in accordance with the extent of their resemblance to them, even if they don't resemble them in all aspects of their whistling and clapping.

And Allāh the Glorified did not legislate clapping for men at a time when it might be necessary to get their attention while in the prayer. Instead, they were commanded to vocalize the statement *"subḥānAllāh"* so that they would not resemble the women. So what about the case where they clap without any need for it? With this, they have brought upon themselves various types of sinfulness in the way of statements and actions.

— CHAPTER TEN —

Utterances of Indecency

As for its[1] name "the utterance of illicit sexual relations" (*ruqyah az-zinā*), then this is a name that is appropriate for what it has been associated with, and it is a term that really expresses the meaning of it since there is nothing in the whisperings of illicit sexual relations that is more effective than it, and it is an expression that is well-known to have come from Fuḍayl bin ʿIyāḍ.

Ibn Abid-Dunyā[2] said that al-Ḥusayn bin ʿAbdir-Raḥmān informed us that Fuḍayl bin ʿIyāḍ said, "Singing is the utterance of illicit sexual relations (*ruqyah az-zinā*)."

He said[3], "And Ibrāhīm bin Muḥammad al-Marwazī informed us upon the authority of Abū ʿUthmān al-Laythī that he said Yazīd bin

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[1] "*Tasmiyyatuhu*" is omitted from one manuscript.

[2] *Dham al-Malāhī* (57) and from the chain of Ibn Abid-Dunyā, and al-Bayhaqī narrated it in *Ash-Shuʿab* (vol. 4, p. 280); and in some manuscripts, it says "*akhbara al-Ḥasan...*"

[3] *Dham al-Malāhī* (52) and from the chain of Ibn Abid-Dunyā, and al-Bayhaqī narrated it in *Ash-Shuʿab* (vol. 4, p. 280) and Abul-Faraj narrated it in *Al-Aghānī* (vol. 7, p. 82) from the chain of ʿUmar bin Shabbah from Ibrāhīm bin al-Walīd al-Ḥimṣī upon the authority of Hārūn bin al-Ḥasan al-ʿAnbarī from al-Walīd with a similar chain of narration.

al-Walīd said: 'O tribe of Umayyah, beware of singing. Certainly, it decreases shyness, incites passion, and destroys an individual's manliness (*marū'ah*). And surely it serves a similar function to intoxicants and has the same effect as drunkenness. So if you must do it, then avoid women, since surely singing calls to illicit sexual relations (*az-zinā*).'"

He said[4], "And Muḥammad bin al-Faḍl al-Azdī informed me that al-Ḥuṭay'ah descended upon a man from the Arabs who was with his daughter Mulaykah. Once night approached, he heard some singing, so he said to the head of the household, 'Put an end to this singing.' Then it was said to him, 'What do you dislike about it?' [He said], 'Certainly, singing is a driving force towards sinfulness and transgression and I do not wish for her (his daughter) to hear it. So either you put an end to it or I will leave your home.'"

Then he mentioned[5], upon the authority of Khālid bin 'Abdir-Raḥmān, that: "We were in the encampment of Sulaymān bin 'Abdil-Mālik when he heard some singing in the night. So he sent a message to them the following day. Then they were brought to him. So he said, 'Certainly, the thoroughbred horse neighs and the mare is aroused by it. And certainly, the camel growls and then the she-camel's passion is incited by it. And surely, the male goat bleats and the she-goat makes herself inviolable to others because of it, and certainly when the man sings, the woman longs for him.' Then he said, 'Emasculate them.' Then 'Umar bin 'Abdil-'Azīz said, 'This

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[4] *Dham al-Malāhī* (53) and from the chain of Ibn Abid-Dunyā, and al-Bayhaqī narrated it in *Ash-Shu'ab* (vol. 4, p. 280).

[5] *Dham al-Malāhī* (54) from the chain of Abū Is'ḥāq aṭ-Ṭāliqānī from al-Faḍl bin Mūsā upon the authority of Dāwūd bin 'Abdir-Raḥmān from Khālid with a similar chain, in addition to the chain of Ibn Abid-Dunyā as al-Bayhaqī narrated it in *Ash-Shu'ab* (vol. 4, p. 280); and Ibn 'Asākir narrated it in *Tārīkh Dimashq* (vol. 16, p. 166) as well as Ibn al-'Adīm in *Baghiyyah aṭ-Ṭalab* (vol. 7, #3088) and it was narrated by al-Ḥakīm at-Tirmidhī in *Al-Manhiyāt* (p. 107) upon the authority of al-Jārūd from al-Faḍl with his chain. And al-Khaṭṭābī narrated it in *Gharīb al-Ḥadīth* (vol. 1, pp. 410-411) from the chain of Aḥmad bin Muṣ'ab al-Marwazī from al-Faḍl from Dāwūd bin 'Abdir-Raḥmān from Sulaymān bin 'Abdil-Mālik with his chain of narration.

is mutilation (*muthlah*)[6] and the like of this is not lawful, so leave them.' He said,[7] 'Allow them to go on their way.'"

He said[8], "And al-Ḥusayn bin 'Abdir-Raḥmān informed us saying that Abū 'Ubaydah Mu'ammar bin al-Muthannā said that al-Ḥuṭay'ah visited some neighbors from the people of Kulayb,[9] and then walked with those who used to forbid the evil[10] from amongst them. And they said, 'O people, certainly you have made a shrewd accusation. This man is a poet and the poet reflects and verifies and does not bide his time before checking, nor does he take credit and then pardon.' So they came to him while he was at the end of his tent. So they said, 'O Abū Mulaykah, certainly he recognizes your great right upon us due to your sidestepping the tribes to get to us. And we have come to you in order to ask you about what you prefer so that we might do it, and to consult you regarding what you dislike so that we can rebuke it.' Then he said, 'Take me away from your meeting place and do not force me to listen to the singing of your youths, for indeed singing is the utterance of illicit sexual relations (*ruqyah az-zinā*).'"

So if this poet with an uncontrolled tongue, whose defamatory poetry the Arabs feared, himself feared being punished for singing, and that his own ramblings would carry over into what is prohibited, then what do you think about other than this?

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[6] **Translator's note:** The term *muthlah* refers to: "...a punishment that is distinctly recognizable from the punisher. It involves disfiguring in such a way that the individual is left maimed or scarred and ugly. It is derived from the Arab expression: *math'thala fulānan bi fulānin* [which means 'so-and-so was made an example of by so-and-so'] if the subject is disfigured and made ugly either through the removal of his ears, mutilation of the nose, eye gouging, or slicing open the belly." [*Al-Mawsū'ah al-Fiqhiyyah* (*The Kuwaitī Fiqh Encyclopedia*), vol. 35, p. 108]

[7] "*Fa khallī sabīlahum qāla...*" was omitted from some manuscripts.

[8] *Dham al-Malāhī* (61), and Abul-Faraj narrated it in *Al-Aghānī* (vol. 2, p. 171) from the chain of Ibn al-A'rābī upon the authority of al-Mufaḍḍal that al-Ḥuṭay'ah introduced the Sunnah to him and then descended upon the people of Muqallad bin Yarbū'... and then he mentioned the story by meaning.

[9] In some manuscripts, it is written "*kullāb.*"

[10] In one manuscript, it is written "*ad-dīn.*"

And there can be no doubt that everyone who is mindful of his family will keep them away from listening to singing just as he would prevent them from any doubtful issue. And whoever subjects his family to the utterances of illicit sexual relations (*ruqyah az-zinā*), then he should know the name that he deserves.

From the matters that are well-known to the people is that if the woman has become disobedient to her husband, he should strive to expose her to the voice of a singer such that she might then show him affection.

And this is because the woman responds very quickly to sounds, so if the voice is singing, her response is twofold: firstly, she responds from the perspective of the voice itself, and secondly, she responds to the meaning behind the voice. And for this reason, the Prophet ﷺ said to Anjashah, his camel driver, "O Anjashah, drive slowly with fragile vessels."[11]

He intended by this ("fragile vessels") women.

And then if this type of utterance is combined with the duff drum and a flute and effeminate and refined dancing—then if a woman conceives due to singing, then certainly she has become pregnant due to this type of singing.

By Allāh, how many free women have become lewd women due to this singing? And how many free men have become infatuated with young boys and girls because of it? And how many of the overzealous have changed a reprehensible name amongst the creation? And how many from amongst the affluent and rich have become, as a result of it, humiliated after previously adorning themselves with ostentatious garments and furnishings?

And how many of those in good health who have been exposed to it become afflicted at night by all types of maladies? And how many

[11] Narrated by al-Bukhārī (6149, 6161) and Muslim (2323) upon the authority of Anas bin Mālik.

offer their concern and grief to the one with whom they are madly in love, but find nothing in return[12] in terms of acceptance of such offerings? And how many are forced to swallow their agony and how many blessings have been removed and replaced by malice? And this result from singing is supposedly from one of its gifts! And how many have concealed from their family pain that they have endured, sorrow that they have encountered, and future worries and concerns?

[As the poet said]: "Then ask the one with experience, he will tell you about it; so you will know how many mysteries are hidden in the corners. And beware of it if you have fallen madly in love with it; [singing involves] feathered arrows which are linked to death. If they don't disturb a grieving heart, it will be destroyed due to the various levels of affliction. And it will become, after having once been free and chaste, a slave to young girls. And it (the heart) is offered by the one given to singing, even though that is from the vilest of offerings."[13]

[12] In one manuscript, it reads "*tajdīdan*."

[13] Perhaps this poetry is from the author.

— CHAPTER ELEVEN —

The Source of Hypocrisy

As for its name "the source of hypocrisy" (*munbit an-nifāq*): Then ʿAlī bin Jaʿd[1] said, "Muḥammad bin Ṭalḥah informed us upon the authority of Saʿīd bin Kaʿb al-Marwazī from Muḥammad bin ʿAbdir-Raḥmān bin Yazīd upon the authority of Ibn Masʿūd ﷺ that he said, 'Singing creates hypocrisy in the heart, just as water causes crops to grow; and the remembrance of Allāh causes faith to grow in the heart just as water does with crops.'"

And Shuʿbah said[2], "Al-Ḥakam told us upon the authority of

[1] Narrated by Ibn Abid-Dunyā in *Dham al-Malāhī* (30) upon the authority of Ibn al-Jaʿd with his chain and al-Bayhaqī narrated it in *Al-Kubrā* (vol. 10, p. 223) from the chain of Ibn Abid-Dunyā. Ibn al-Mulaqqan said in *Al-Badr al-Munīr* (vol. 9, p. 633): "The Saʿīd here is unknown (*majhūl*), and I do not know if anyone else besides Muḥammad bin Ṭalḥah narrated from him. It stands to reason that it is also an interrupted (*munqaṭiʿa*) *ḥadīth*." And adh-Dhahabī also deemed it to be from the interrupted (*munqaṭiʿa*) *aḥādīth* in *Al-Muhadhʿdhab* (vol. 8, #4236). And al-Albānī said likewise in *Taḥrīm Ālāt aṭ-Ṭarb* (p. 147). And it has been cited as it has come in *Kitāb as-Samāʿ* (p. 88) upon the authority of Jarīr bin ʿAbdil-Ḥamīd from Layth bin Abī Sulaym upon the authority of Muḥammad bin ʿAbdir-Raḥmān bin Yazīd from his father from Ibn Masʿūd. And Ibn Abid-Dunyā (40) narrated it from the chain of Muḥammad bin Fuḍayl from Layth upon the authority of Ṭalḥah bin Muṣarrif from Ibn Masʿūd.

[2] Narrated by Ibn Abid-Dunyā (31, 34, 36), and al-Bayhaqī narrated it in *Al-Kubrā* (vol. 10, p. 223) as well as *Ash-Shuʿab* (vol. 4, p. 278), in addition to al-Marwazī in

Ḥammād from Ibrāhīm that he said that ʿAbdullāh bin Masʿūd said, 'Singing creates hypocrisy in the heart.'"

And this is authentically reported from the statements of Ibn Masʿūd.

And it has been narrated from Ibn Masʿūd with a raised chain of narration (*marfūʿ*) that has been transmitted by Ibn Abid-Dunyā in the book (*Dham al-Malāhī*)[3]: "'Ismah bin al-Faḍl informed us that Ḥaramī bin 'Umārah told us that Sallām bin Miskīn has informed us that Shaykh told us upon the authority of Abū Wā'il from ʿAbdullāh bin Masʿūd ﷺ that he said that the Messenger of Allāh ﷺ said, 'Singing creates hypocrisy in the heart just as water produces vegetation.'"

And Ḥaramī bin 'Umārah is further supported with both the chain of narration as well as the text of the narration of Muslim bin Ibrāhīm. Abul-Ḥusayn bin al-Munādī said in the book *Aḥkām al-Malāhī*[4], "Muḥammad bin ʿAlī bin ʿAbdillāh bin Ḥamdān, who is better known as Ḥamdān al-Warrāq, told us that Muslim bin Ibrāhīm informed us that Sallām bin Miskīn told us..." and then he mentioned the *ḥadīth*.

So the point of focus in this chain is this unknown Shaykh and to

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Taʿẓīm Qadr aṣ-Ṣalāh (680). And it was narrated by Ibn Abid-Dunyā (35) as well as al-Bayhaqī in *Ash-Shuʿab* (vol. 4, p. 269) from the chain of Manṣūr from Ḥammād with this chain. And it has been narrated by Ibn Abid-Dunyā (39) from the chain of al-ʿAwwām from Ḥammād from Ibn Masʿūd with this chain. And al-Albānī declared it authentic in *Taḥrīm Ālāt aṭ-Ṭarb* (p. 145). Ibn Ṭāhir said in *Kitāb as-Samāʿ* (p. 88): "The most authentic of the chains regarding it assert that it is from the statements of Ibrāhīm."

[3] *Dham al-Malāhī* (41), and from the chain of Ibn Abid-Dunyā as narrated by al-Bayhaqī in *Al-Kubrā* (vol. 10, p. 223).

[4] Narrated by Abū Dāwūd (4929) upon the authority of Muslim bin Ibrāhīm with his chain of narration; Ibn Ḥazm declared it to be weak in *Al-Muḥallā* (vol. 9, p. 57), as did Ibn al-Mulaqqan in *Al-Badr al-Munīr* (vol. 9, p. 633), al-ʿIrāqī in *Al-Mughnī* (2206), and it is also in *As-Silsilah aḍ-Ḍaʿīfah* (2430). Ibn Qudāmah reached the conclusion in *Al-Mughnī* (vol. 12, p. 42), as did Ibn Rajab in *Nuzhah al-Asmāʿ* (p. 37), that it is a halted *ḥadīth (mawqūf)*. And concerning the same meaning, there are weak narrations attributed to Jābir bin ʿAbdillāh, Abū Hurayrah, and Anas ﷺ.

consider this narration raised (*marfū'*) is questionable and to hold it to be halted *(mawqūf)* is more correct.

So if it is said, "How does it create hypocrisy in the heart in light of all other acts of disobedience?" It is said that this is from the affairs that best demonstrate the understanding of the Companions concerning the various states of the heart and its functions and their knowledge of what remedies the heart and harms it. Certainly, they were doctors of the heart, as opposed to those who deviated from their way from those who addressed the diseases of the heart with the most dangerous of maladies. Those people were seeking to remedy ailments with deadly poison.

And by Allāh, this is the way they applied many types of remedies that they used, or most of them. So the small amount of doctors coincided with a large amount of sick people, as well as the appearance of chronic, incurable diseases that did not exist at the time of the pious predecessors. And people turned away from the beneficial cures that were established in the legislation, and instead the sick inclined towards whatever strengthened and increased the disease. So the affliction intensified and the matter got out of hand, and the homes, streets, and markets became filled with the sick while every ignorant individual attempted to remedy himself.

Know that for singing, there are specific effects that influence the contamination of the hearts with hypocrisy and create hypocrisy within them just as water produces vegetation.

And from these specific effects is that they distract the hearts and prevent them from understanding the Qur'ān, reflecting upon it, and acting according to it. So certainly, the Qur'ān and singing can never coexist in a single heart due to what exists between them of contradiction. Certainly, the Qur'ān prohibits following one's desires, and commands virtue, chastity, and counteracting the innermost desires of one's self and the reasons which prompt sinfulness, just as it also prohibits following the footsteps of the Shayṭān.

Singing encourages the opposite of all of that and beautifies it, and it incites the souls towards desires which lead to sinfulness. So it provokes hidden urges, incites dormant tendencies, and encourages all of them towards every type of evil and drives them towards uniting every beautiful woman with every handsome man. So this, along with intoxicants, are two infants nursing from the same source, and inciting them both towards evil is like two competing horses, for indeed singing is the twin brother of intoxicants, the infant that nurses[5] along with it, and its surrogate, ally, companion, and friend.

The Shayṭān has joined them both through an agreement of brotherhood which cannot be undone, and established between them a legislation of loyalty that likewise cannot be undone. And he is the spy of the hearts, the one who seizes manhood, influences the mind, and penetrates the innermost hidden areas of the hearts. And he observes the secrets of the hearts and approaches the place where he can influence, and thus he incites what he can of desires, yearnings, absurdity, foolishness, heedlessness, and idiocy.

While you may see a man who possesses the characteristic of dignity and a brilliant mind, who rejoices in faith, is respectable in Islām, and enjoys the beauty of the Qur'ān, but if he listens to singing and inclines towards it, his mind will deteriorate as will his shyness, his manhood will disappear as will his brilliance, his dignity will be removed, and the Shayṭān will be pleased with him.

He will complain to Allāh the Exalted regarding his faith and how the Qur'ān is heavy upon him and he will say, "My Lord, do not unite myself and the Qur'ān of your enemy (i.e., the Shayṭān) in a single chest." So then he will deem good, things that before listening to it he used to deem evil, and reveal secrets he used to keep. Thus, he will transform from a state of dignity and tranquility to a state of constant talking, lying, movement, and finger snapping.

So he will bob his head, wiggle his shoulders, and beat the ground

[5] One manuscript reads "*waṣīfihi*."

with his feet while hitting the top of his head with his hands. And he will jump around like the insects and wander around like a donkey wanders around the water wheel. And he claps his hands as the women do, and becomes weak and sluggish due to his emotions as the lumbering oxen do. And sometimes he whines like the grief-stricken, and other times he screams like one who is crazy.

And the one who has experience in dealing with him from his family was truthful when he says [in these lines of poetry]:

"Do you remember a night when we gathered to listen to some enjoyable singing until the morning? And the goblet of song was passed around among us and intoxicated those who were present without allowing for any rest. So you did not see amongst them anything but drunkenness; a state of euphoria in this context causes sleeplessness. In this state, whenever an individual's desires call out to him, diversion responds saying, 'Come on and allow it.' And we do not possess anything more than our souls which we have poured into glimpses of what is attractive."[6]

And some of those who know have said that singing sows the seeds of hypocrisy, hardheadedness, skepticism and denial, sinfulness, and carelessness within the people.

And the thing that it incites the most is love for images and thinking good of debauchery. And whoever is addicted to it develops apprehensiveness in his heart towards approaching the Qur'ān, and it makes him dislike hearing it specifically. And if this isn't hypocrisy, then there is no reality to hypocrisy.

And the secret of this issue is that it is the Qur'ān of the Shayṭān, as will follow, so it isn't ever possible for it and the Qur'ān of the Most Merciful to coexist in a single heart.

And likewise, the foundation of hypocrisy is that whatever is apparent opposes whatever is internalized, and the person who loves

[6] These lines of poetry, which have not been specifically attributed to anyone, can be found in *Nihāyah al-Arb* (vol. 4, p. 136).

singing is between two affairs: either he completely throws his inhibitions aside and embraces being sinful, or he makes religiousness apparent and thus becomes a hypocrite. So he makes apparent his love for Allāh and the Hereafter while his heart is steeped in desires and love for what Allāh and His Messenger hate from the likes of the sound of instruments and music makers and whatever singing calls someone to and inspires within him.

In this way, his heart becomes preoccupied with this at the expense of what Allāh and His Messenger love, and hating what He hates becomes without meaning. This is pure hypocrisy.

And similarly, certainly faith consists of statements and actions—statements of truth and actions of obedience, and this is the product of the remembrance of Allāh and the recitation of the Qur'ān. However, hypocrisy involves statements of falsehood and acts of sinfulness, which is the product of singing.

Also, from the distinct characteristics of hypocrisy is the lack of remembering Allāh and laziness when it comes to offering prayer and an aversion to it, and it is rare for you to find someone afflicted by singing except that these characteristics apply to him.

And also, hypocrisy is founded upon lies, and singing is the poetry that is most filled with lies. So it certainly glamorizes whatever is deplorable, makes it appear to be good and encourages it, just as it condemns whatever is good and drives people away from it; and this is the epitome of hypocrisy.

Similarly, certainly hypocrisy involves deception, plotting, and deceit, while singing is founded upon this.

Also, the hypocrite causes corruption though he may believe that he brings about rectification, just as Allāh the Glorified has informed us regarding the hypocrites. And the lover of singing corrupts his own heart and his own state while believing that he is improving it. And the singer calls the people to the appeal of the desires, and the hypocrite calls people to the appeal of misconceptions.

And aḍ-Ḍaḥḥāk said, "Singing is the corruption of the heart and what infuriates the Lord."[7]

And 'Umar bin 'Abdil-'Azīz wrote to the educator of his son: "Let the first thing that they understand from your instruction be a hatred of wasting time in idle play and amusing one's self with music, which begins with the Shayṭān and results in the anger of the Most Merciful. Certainly, it has reached me from trustworthy individuals from the people of knowledge that the sound of musical instruments, listening to singing, and devoting one's self to it develops hypocrisy in the heart just as vegetation is cultivated with water."[8]

So singing corrupts the heart, and if the heart is corrupted, it can be affected by hypocrisy.

In summary, if the person with foresight carefully considers the state of the people of singing and the people of Allāh's remembrance and the Qur'ān, the true insight[9] of the Companions and their recognition of what ails the hearts and what heals them becomes clear; and with Allāh is the success.

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[7] Narrated by Ibn Abid-Dunyā in *Dham al-Malāhī* (60); see also: *Ma'ānī al-Qur'ān* by an-Nuḥḥās (vol. 5, p. 279) as well as *Tafsīr ath-Tha'labī* (vol. 7, p. 310) and *Talbīs Iblīs* (p. 210).

[8] Narrated by Ibn Abid-Dunyā in *Dham al-Malāhī* (51) and it has been narrated from the same chain by Ibn al-Jawzī in *Talbīs Iblīs* (p. 209).

[9] One manuscript reads "*ṣidq*."

— CHAPTER TWELVE —

The Qur'ān of ash-Shayṭān

As for referring to it as the Qur'ān of ash-Shayṭān or literally the Shayṭān's Qur'ān: Then this can be traced back to narrations from the students of the Companions (the Tābi'ūn), and it has been narrated in a *ḥadīth* with a raised (*marfū'*) chain of narration.

Qatādah said that when Iblīs was cast down, he said, "O my Lord, you have cursed me. What will I do?" He said, "Magic." Iblīs said, "What about my Qur'ān?" He said, "Poetry." Iblīs said, "And what about my book?" He said, "Tattooing." Iblīs said, "What about my food?" He said, "Every dead carcass and whatever the name of Allāh has not been pronounced over." Iblīs said, "What about my drink?" He said, "Every type of intoxicant." Iblīs said, "Where will I live?" He said, "In the marketplaces." Iblīs said, "How will I speak?" He said, "Through musical instruments." Iblīs said, "And then what will I use in my plots?" He said, "Women."[1]

And it is well known that this narration is halted *(mawqūf)* and does not continue on to the Prophet ﷺ.

[1] Narrated by 'Abdur-Razzāq (vol. 11, p. 268) upon the authority of Ma'mar from Qatādah and it was also narrated with this chain by al-Bayhaqī in *Ash-Shu'ab* (vol. 4, p. 277) and al-Khaṭīb in *Al-Muwaḍḍiḥ* (vol. 1, p. 553).

And aṭ-Ṭabarānī narrated it in his *Mu'jam*[2] from the *ḥadīth* of Abū Umāmah which is raised to the Prophet ﷺ (i.e., *marfū'*).

And Ibn Abid-Dunyā said in his book *Makāyid ash-Shayṭān wa Ḥiyalihi*[3]: "Abū Bakr at-Tamīmī informed us upon the authority of Ibn Abī Maryam from Yaḥyā bin Ayyūb that he said Ibn Zaḥr said upon the authority of 'Alī bin Yazīd from al-Qāsim from Abū Umāmah from the Messenger of Allāh ﷺ that he said, 'Certainly, Iblīs said when he was sent down to earth, "O my Lord, you have cast me down and made me cursed; make me a home." Allāh said, "The bathroom." Iblīs said, "Give me a place to assemble." He said, "The marketplace and wherever the roads connect." Iblīs said, "Make for me some food." He said, "Everything upon which the name of Allāh has not been pronounced." Iblīs said, "Make some kind of drink for me." He said, "Every type of intoxicant." Iblīs said, "Give me a caller (*mu'adh'dhin*)." He said, "Musical instruments." Iblīs said, "Give me a Qur'ān." He said, "Poetry." Iblīs said, "Give me a book." He said, "Tattooing." Iblīs said, "Give me some type of speech." He said, "Lies." Iblīs said, "Give me some messengers." He said, "Soothsayers." Iblīs said, "Give me a way to scheme." He said, "Women."'"

And the supporting evidences for this narration are numerous, and every sentence from it has supporting evidence from the Sunnah or from the Qur'ān.

So the idea that magic is from the actions of the Shayṭān is supported by the statement of Allāh:

﴿ وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ

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[2] *Al-Mu'jam al-Kabīr* (vol. 8, p. 207), and the full extraction of this chain of narration will come.

[3] *Makāyid ash-Shayṭān* (43), and this was the chain of narration that aṭ-Ṭabarī mentioned in *Tahdhīb al-Āthār* (953), and aṭ-Ṭabarānī mentioned it in *Al-Kabīr* (vol. 8, p. 207) but it was declared weak by al-'Irāqī in *Al-Mughnī* (2639), and al-Haythamī said about it in *Al-Majma'* (vol. 8, p. 221): "It contains 'Alī bin Yazīd al-Alhānī, who is weak." And this narration is mentioned in *As-Silsilah aḍ-Ḍa'īfah* (6054). And a related narration upon the authority of Ibn 'Abbās ﷺ is likewise unauthentic.

﴿ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ ﴾

And they followed what the devils had recited during the reign of Sulaymān. Sulaymān did not disbelieve; however, the devils disbelieved by teaching people magic...

[Sūrah al-Baqarah 2:102]

As for poetry being considered the Qur'ān of ash-Shayṭān, then further support for this can be found in what was narrated by Abū Dāwūd in his *Sunan*[4] from the *ḥadīth* of Jubayr bin Muṭ'im wherein he saw the Messenger of Allāh ﷺ pray and then he said: "Allāh is truly the Most Great, Allāh is truly the Most Great. Much praise is due to Allāh, much praise is due to Allāh, much praise is due to Allāh. And glory be to Allāh, morning and evening" (which he said three times). "I seek refuge in Allāh from the accursed Shayṭān; from his *nafkh*, his *nafth*, and his *hamz*."

He said his *nafth* is poetry, his *nafkh* is arrogance, and his *hamz* is insanity.

And once Allāh taught His Messenger the Qur'ān which is His speech, He protected him from teaching the Shayṭān's Qur'ān and informed him that it was inappropriate for him when He said:

﴿ وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنبَغِي لَهُ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ

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[4] *Sunan Abī Dāwūd* (764) from the chain of Shu'bah from 'Amr bin Murrah from 'Āṣim al-'Anazī from Ibn Jubayr from his father; and this chain has also been narrated by Ibn al-Ja'd (105), Aḥmad (vol. 4, p. 85), Ibn Mājah (807), Abū Ya'lā (7398), Ibn Jārūd (180), Ibn Ḥibbān (1780, 2601), and by aṭ-Ṭabarānī in *Al-Kabīr* (vol. 2, p. 134), except that the explanation according to them—and other than them as well—is from the speech of 'Amr bin Murrah, and the chain contains some level of differing. Ibn Khuzaymah considered it weak in his *Ṣaḥīḥ* (vol. 1, p. 239), as did Ibn al-Mundhir in *Al-Awsaṭ*, and it was extracted in *Al-Irwā'* (vol. 2, p. 54). And this explanation has also been transmitted from a man from Juhaynah with a raised chain (*marfū'*), and it was conveyed from Abū Salamah and al-Ḥasan in a *ḥadīth* that is loosely ascribed (*mursal*). This explanation can also be found in the speech of Ibn Mas'ūd, Ja'far bin Sulaymān, 'Aṭā' bin as-Sā'ib, and other than them, and the clarification of this has already preceded.

﴿ مُّبِينٌ ﴾

We have not taught the Prophet poetry, nor is it befitting for him.

[Sūrah Yā-Sīn 36:69]

As for the matter of tattooing being considered a book, then this is from his (the Shayṭān's) acts and his beautification. And for this reason, the Messenger of Allāh ﷺ cursed the woman who tattoos others as well as the one who is tattooed [herself]. So he cursed both the writer and whatever was written upon.

As for the dead carcass and the meat over which Allāh's name has not been pronounced being his food, then food becomes lawful for the Shayṭān whenever the name of Allāh is not mentioned over it and thus he partakes in it. And the name of Allāh is not uttered over the dead carcass, so it—in addition to every type of food over which the name of Allāh hasn't been mentioned—is from his food. And for this reason, when the spirits (*al-jinn*) who believed in the Messenger of Allāh ﷺ asked for provision, he said: "For you is every bone over which the name of Allāh was mentioned."[5]

So he did not permit them to consume the food of the devils, which is the food over which the name of Allāh has not been mentioned.

As for the intoxicants being his drink, then Allāh the Exalted says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ ﴾

O you who believe—certainly, intoxicants, gambling, sacrificing on stone altars, and divination with arrows are an abomination from the plots of the Shayṭān.

[Sūrah al-Mā'idah 5:90]

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[5] Extracted by Muslim (450) upon the authority of Ibn Mas'ūd.

So he drank from the beverage that was prepared for him according to his command by his allies. And just as he participated with them in the act, he will also partake in both the act and drinking it in addition to the sinfulness associated with it and its punishment.

As for the marketplaces being his place of assembly, then in the other narration: "Certainly, he places his standard in the middle of the market."[6]

And for this reason, he brings to it nonsense, clamor, yelling, dishonesty, deception, and much more of his actions. And from the description of the Prophet ﷺ from the previous books is: "That he is not one to yell in the markets."[7]

As for the bathroom being his home, then this is supported by the fact that it is not a place of prayer. And in the *ḥadīth* of Abū Sa'īd [we read]: "All of the earth is a place of prostration except for the graveyard and the bathroom."[8]

This is because it is a place where the private parts are exposed and it is a place that was founded upon fire, which is the substance from which the Shayṭān was created.

As for musical instruments being his caller (*mu'adh'dhin*), then this meaning is truly appropriate since singing is his Qur'ān and dancing and hand clapping, which involves whistling (*al-mukā'*) and clapping (*at-taṣdiyyah*), is his prayer. So it is a must that this prayer must have a caller (*mu'adh'dhin*), a leader (*imām*), and a congregation (*ma'mūm*). So the caller is the instruments, the leader is the singer, and the congregation is whoever is present and attends.

As for lying being his speech, then he is the great liar and [he is]

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[6] Muslim narrated (2451) upon the authority of Salmān al-Fārisī ﷺ that the Prophet ﷺ said: "If you can, do not be the first to enter the marketplace or the last one to leave it, since it is certainly the battleground of the Shayṭān where he puts up his banner." And it has been narrated from Salmān with a raised chain (*marfū'*).

[7] Extracted by al-Bukhārī (4838) from 'Abdullāh bin 'Amr.

[8] The extraction of this narration has been previously cited.

someone who commands others to lie and someone who justifies it, so every lie that occurs in the world is from his teachings and speech.

As for the soothsayers being his messengers, then this is because the polytheists rush towards them and are afraid of them as it relates to their most significant issues. And they believe them, seek their judgments, and are pleased with their verdicts. Just as the followers of the messengers [of Allāh] interact with the messengers: they certainly believe that they know the unseen and inform others regarding things unseen that no one has knowledge of other than them. So they are like the messengers to the polytheists.

So the soothsayers are the true messengers of the Shayṭān whom he sent to his party from amongst the polytheists. And he modeled them after the true messengers in order for his party to respond to them. And he compared them to the messengers of Allāh so that the people might turn away from them and make his messengers the truthful ones who know the unseen.

And since between the two of them was the greatest form of contradiction, the Messenger of Allāh ﷺ said: "Whoever goes to a soothsayer and then believes whatever he foretold has certainly disbelieved in what was sent down to Muḥammad."[9]

So certainly, the people are from one of two categories: followers of soothsayers or followers of the messengers of Allāh, and it is impossible for a servant to be from both categories. Instead, the servant distances himself from the Messenger of Allāh ﷺ according to the extent of his closeness to the soothsayer, and belies the Messenger according to the extent of his belief in the soothsayer.

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[9] Narrated by al-Bazzār (9045 in *Kashf al-Astār*) from the narration of Jābir ﷺ which was declared sound by al-Mundhirī in *At-Targhīb* (vol. 4 p. 17) and Ibn Ḥajar in *Al-Fatḥ* (vol. 10, p. 217), and al-Haythamī said in *Al-Majma'* (vol. 5, p. 202): "The men in its chain are men of the *Ṣaḥīḥ* except for 'Uqbah bin Sinān, who is weak." And this narration was followed up and is also in *As-Silsilah aṣ-Ṣaḥīḥah* (3387). And there are similar narrations from Abū Hurayrah, Anas, Ibn Mas'ūd, Ibn 'Umar, 'Imrān bin Ḥuṣayn, and Wāthilah bin al-Asqa', as well as the father of Abul-Ashrā' and a narration from Ḥibbān bin Abī Jabalah that was narrated with a loosely ascribed chain of narration *(mursal)*.

And as for his statement: "...give me a way to scheme." He said, "Women." Then women are from the greatest of his nets through which he traps men as will be covered as Allāh wills in the next chapter.

And the intent here is that the prohibited singing is the Qur'ān of the Shayṭān.

And when the enemy of Allāh wanted to gather people of rejection around it (his Qur'ān), he linked it to what they beautify from the tunes of a singer and musical instruments and made it come from a beautiful woman or handsome adolescent in order for his Qur'ān to be more likely to be accepted by the people, such that they might use it to replace the magnificent Qur'ān.

— CHAPTER THIRTEEN —

The Sound of the Fool

And as for its name "the sound of the fool" (*aṣ-ṣawt al-aḥmaq*) and "the sound of the sinner" (*aṣ-ṣawt al-fājir*): Then this name is the name given to it by the truthful one who doesn't speak from his desires.

So at-Tirmidhī narrates from the *ḥadīth* of Ibn Abī Laylā upon the authority of 'Aṭā' from Jābir ﷺ who said, "The Prophet ﷺ left with 'Abdur-Raḥmān bin 'Awf towards the date palm tree where his son Ibrāhīm was struggling with his last breaths. So he placed him in his lap and his eyes swelled with tears. Then 'Abdur-Raḥmān asked, 'Are you crying, while you forbid the people from doing so?'

"To this the Prophet ﷺ said, 'No, I have not forbidden the people from crying. Rather, I have prohibited two foolish and sinful sounds: a sound which accompanies a blessing that is received with play and amusement and the instruments of the Shayṭān, and a sound that accompanies a calamity wherein people scratch their own faces, rip open their clothes, and which resonates. Whereas this is from mercy and whoever doesn't show mercy will not be shown mercy. Had it not been a matter that is true and a promise that must come to pass, and that the last of us will join those who preceded us—were

it not for this, I would have grieved even more for you [Ibrāhīm]. Certainly, we are grieving; the eye sheds tears and the heart aches, and we do not say anything that would displease the Lord.'"

At-Tirmidhī said, "This narration is sound."[1]

So look at this prohibition that is emphasized by his labeling of the sound of singing as the sound of the fool (*aṣ-ṣawt al-aḥmaq*). He did not limit himself to this alone and went on to describe it in terms of sinfulness. And he did not limit himself to that, either, since he went on to refer to it as from the instruments of the Shayṭān. And the Prophet ﷺ approved of Abū Bakr aṣ-Ṣiddīq when he referred to singing as the instrument of the Shayṭān in the authentic narration that will come. So if this doesn't indicate unlawfulness, then we can never derive unlawfulness from a prohibition.

And there is some differing regarding his statements: "don't do it..." and "I have been prohibited from such and such..." Which of them is more emphatic in expressing unlawfulness? The answer, without a doubt, is that the wording "I have been prohibited..." is more emphatic in expressing unlawfulness because the phrase "don't do

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[1] *Sunan at-Tirmidhī* (1005) with a similar wording, and this chain was also narrated by aṭ-Ṭayālisī (1683) with a summarized wording along with Ibn Abī Shaybah (vol. 3 p. 62), 'Abd bin Ḥumayd (1006), al-Bayhaqī in *Al-Kubrā* (vol. 4 p. 69), and Ibn Sa'd narrated it in *Aṭ-Ṭabaqāt* (vol. 1 p. 138); and Ibn Abid-Dunyā also narrated a summarized version of it in *Dham al-Malāhī* (64) in addition to al-Bazzār (1001), aṭ-Ṭaḥāwī in *Sharḥ al-Ma'ānī* (6468), al-Ḥākim (6825), and other than them from Ibn Abī Laylā from 'Aṭā' from Jābir upon the authority of 'Abdur-Raḥmān bin 'Awf. And it is said to have been transmitted from Ibn Abī Laylā from 'Aṭā' from 'Abdur-Raḥmān bin 'Awf, and it is also said to be transmitted from 'Aṭā' from Ibn 'Umar. And it has been narrated from Makḥūl with a loosely ascribed narration *(mursal)*, but that narration does not mention the prohibition of the sound of the blessing. Ad-Dāraquṭnī said in *Al-'Ilal* (vol. 12 p. 448): "There is some differing in the chain (*iḍṭirāb*) concerning Ibn Abī Laylā." And Muḥammad bin Is'ḥāq as-Sa'dī said, as mentioned in *Al-Majrūḥūn* by Ibn Ḥibbān (vol. 2 p. 246): "If Ibn Abī Laylā did not narrate anything but this *ḥadīth,* this would be sufficient for him to deserve having his narrations abandoned." And Ibn Ṭāhir declared it weak in *Kitāb as-Samā'* (p. 85), al-Baghawī declared it sound in *Sharḥ as-Sunnah* (1530), and an-Nawawī said in *Al-Khulāṣah* (vol. 2 p. 1057): "At-Tirmidhī declared it sound, and it is from the narrations of Ibn Abī Laylā, who is weak, so perhaps it has become strengthened." And it is in *As-Silsilah aṣ-Ṣaḥīḥah* (2157). And a similar narration has been transmitted from Anas ﷺ.

it..." could refer to a prohibition or otherwise, as opposed to the explicit mention.

So how could the one who knows[2] deem lawful what has been forbidden by the Messenger of Allāh ﷺ, who referred to it as the sound of the fool (*aṣ-ṣawt al-aḥmaq*) and the sound of the sinner (*aṣ-ṣawt al-fājir*) and the instrument of the Shayṭān, just as he likened it to the type of wailing that prompts the one who does so to be cursed? So the prohibition regarding these two things comes from the same place. And his description of them both with terms like "foolish" and "sinful" is essentially a single description.

Al-Ḥasan said, "There are two sounds that are cursed: the sound of instruments at blessed times and wailing at times of calamity."[3]

And Abū Bakr al-Hudhalī[4] said, "I said to al-Ḥasan, 'Did the women who migrated from Makkah do what women today do?' He replied, 'No; now they scratch their faces, tear at their clothing, pull at their hair, beat their cheeks, and involve themselves in the instruments of the Shayṭān. Two despicable and shameless sounds: whenever a blessing occurs[5] and whenever a calamity strikes. Allāh has mentioned the believers in His statement:

﴿ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿٢٥﴾ ﴾

"'And they are those in whose wealth there is a

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[2] In one manuscript, it reads "*al-ma'āzif*."

[3] Narrated by Ibn Abid-Dunyā in *Dham al-Malāhī* (65) from the chain of Ṣāliḥ al-Murrī from al-Ḥasan with his chain, and 'Abdur-Razzāq narrated it (vol. 11 p. 6) from Ma'mar from a man from al-Ḥasan.

[4] Narrated by Ibn Abid-Dunyā in *Dham al-Malāhī* (66) from the chain of Ṣafwān bin Hubayrah, and Ibn Abī Usāmah (*Baghiyyah al-Bāḥith,* 265) from the chain of Ḥajjāj al-A'war; both chains are derived from Abū Bakr al-Hudhalī with his chain. Al-Būṣayrī said in *It'ḥāf al-Khiyarah* (vol. 2 p. 502): "The chain is weak due to the weakness of Abū Bakr al-Hudhalī."

[5] One manuscript reads "*khadamat*" while another says "*ḥaramat*."

known right, for those who ask and the deprived.

[Sūrah al-Ma'ārij 70:24-25]

"'And you have made it for yourselves that the songstresses at times of blessings and wailers at times of calamity have a well-known right to your wealth.'"

— CHAPTER FOURTEEN —

The Voice of the Shayṭān

As for it being called "the voice of the Shayṭān" (*aṣ-ṣawt ash-Shayṭān*), then certainly Allāh the Exalted said to the Shayṭān and his party:

﴿ قَالَ اذْهَبْ فَمَن تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاؤُكُمْ
جَزَاءً مَّوْفُورًا ﴿٦٣﴾ وَاسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُم بِصَوْتِكَ
وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِي الْأَمْوَالِ
وَالْأَوْلَادِ وَعِدْهُمْ ۚ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿٦٤﴾ ﴾

Go, and whoever follows you, then certainly the Hellfire will be an ample reward for all of you. And rouse whomever you can of them with your voice, and gather your cavalry and infantry against them and share with them their wealth and their children, and make promises to them; and the Shayṭān promises them nothing but delusion.

[Sūrah al-Isrā' 17:63-64]

Ibn Abī Ḥātim said in his *tafsīr*:[1] "My father informed us upon the authority of Abū Ṣāliḥ, the scribe for al-Layth, upon the authority of Muʿāwiyah bin Ṣāliḥ from ʿAlī bin Abī Ṭalḥah from Ibn ʿAbbās ﷺ that:

﴿ وَاسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُم بِصَوْتِكَ ﴾

"'And rouse whomever you can of them with your voice...'

[Sūrah al-Isrāʾ 17:64]

"This means the caller to sinfulness. And it is well-known that singing is from the greatest callers to sinfulness, and for this reason it has been explained as the voice of the Shayṭān."

Ibn Abī Ḥātim[2] said, "My father informed us upon the authority of Yaḥyā bin al-Mughīrah from Jarīr from al-Layth from Mujāhid regarding:

﴿ وَاسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُم بِصَوْتِكَ ﴾

"'And rouse whomever you can of them with your voice...'

[Sūrah al-Isrāʾ 17:64]

"He said, 'Cause whomever you can to err[3].' And he said, 'And his voice is singing and falsehood.'"

And with this chain to Jarīr from Manṣūr upon the authority of Mujāhid, he said[4]: "His voice is the musical instrument."

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[1] Narrated by aṭ-Ṭabarī in his explanation of the Qur'ān (vol. 17 p. 491) upon the authority of ʿAlī bin ʿAbdillāh from Muʿāwiyah with his chain, and it has been cited in *Ad-Durr al-Manthūr* (vol. 5 p. 312) by Ibn al-Mundhir.

[2] Narrated by aṭ-Ṭabarī in his explanation of the Qur'ān (vol. 17, p. 490-491) from the chain of Ibn Idrīs from al-Layth with his chain, and it was cited in *Ad-Durr al-Manthūr* (vol. 5, p. 312) by Saʿīd bin Manṣūr and Ibn al-Mundhir.

[3] In the original manuscript, it reads "*istanzala*."

[4] Narrated by Abū Nuʿaym in *Al-Ḥilyah* (vol. 3, p. 298) from the chain of ath-Thawrī from Manṣūr with his chain of narration; and it was also narrated by Ibn Abid-Dunyā in *Dham al-Malāhī* (73) from the chain of Ibn Abī Nujayḥ from Mujāhid with his chain.

Then he narrated with his own chain from al-Ḥasan al-Baṣrī, who said[5]: "His voice is the duff drum."

And this addition is for specification, just as the addition of cavalry and infantry is. So whoever speaks with other than obedience to Allāh or with the sound of reed flutes, instruments, and the unlawful type of duff drum or cymbals, that is the voice of the Shayṭān. Everyone who pursues disobedience of Allāh on foot is from his infantry and whoever mounts an animal in disobedience to Allāh is from his cavalry. This is what the pious predecessors have said.

And just as Ibn Abī Ḥātim mentioned from Ibn ʿAbbās[6] that he said: "His infantry includes every foot that steps in disobedience to Allāh."

And Mujāhid[7] said, "Every foot that fights in disobedience to Allāh is from his infantry."

And Qatādah[8] said, "Certainly, he has cavalry and infantry from the spirits (*al-jinn*) and mankind."

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[5] See *Tafsīr Ibn Abī Zamanayn* (vol. 3, p. 30) and *Tafsīr as-Samʿānī* (vol. 3, p. 258).

[6] Narrated by aṭ-Ṭabarī in his explanation of the Qur'ān (vol. 17, p. 492) from the chain of Muʿāwiyah from ʿAlī bin Abī Ṭalḥah from Ibn ʿAbbās, and it has been cited in *Ad-Durr al-Manthūr* (vol. 5, p. 312) by al-Fariyābī, Ibn al-Mundhir, and Ibn Mardawayh.

[7] Narrated by aṭ-Ṭabarī in his explanation of the Qur'ān (vol. 17, p. 492) from the chain of Jarīr from Manṣūr from Mujāhid.

[8] Narrated by ʿAbdur-Razzāq in his explanation of the Qur'ān (vol. 2, p. 381), in addition to aṭ-Ṭabarī in his explanation of the Qur'ān (vol. 17, p. 491) from Maʿmar from Qatādah.

— CHAPTER FIFTEEN —

The Instrument of the Shayṭān

As for the name "instrument of the Shayṭān" (*mazmūr ash-Shayṭān*):

Then in the *Ṣaḥīḥayn*[1] upon the authority of ʿĀ'ishah ﵂ who said, "The Prophet ﷺ approached me at a time when I was with two servant girls who were singing a song about Buʿāth. The Prophet ﷺ laid back and turned his face away. Then Abū Bakr ﵁ came in and spoke to me harshly and said, 'Musical instruments of the Shayṭān in the presence of the Prophet ﷺ?' The Messenger of Allāh ﷺ turned towards him and said, 'Leave them.' When they both were not paying attention, the two girls left."

So the Messenger of Allāh ﷺ did not criticize Abū Bakr for referring to singing as the instruments of the Shayṭān when he demonstrated his approval of them, because they were servant girls who were not accountable for singing the songs of the Arabs; and it has been said about the day of Buʿāth that it was a day of courage and war. And this day was the day of ʿĪd.

[1] Al-Bukhārī (949, 2906) and Muslim (vol. 19, p. 892).

So the party of the Shayṭān will extend this [exception] to include the voice of a beautiful woman who is not a relative or a prepubescent boy whose voice may cause problems since he sings about whatever might lead to illicit sexual relations, sinfulness, and consuming intoxicants while accompanied by instruments which have been prohibited by the Messenger of Allāh ﷺ in many different narrations—as will follow—in addition to clapping and dancing.

This is the reprehensible manner which is not deemed lawful by anyone from the people of religion,[2] not to mention the people of knowledge and true faith. And they cite as evidence for singing these two young servant girls who were not accountable for singing the songs of the Arabs about courage and the like on the day of ʿĪd without the accompaniment of any wind instrument, duff drum, dancing, or clapping. And they claim that the ambiguous text (*mutashābih*)[3] here is actually explicitly straightforward and clear (*muḥkam*)[4]; this is the argument of everyone who seeks to undermine a ruling.

Yes, we do not declare impermissible or detest anything that occurred in the household of the Messenger of Allāh ﷺ in that way. Rather, we most certainly declare—as do the rest of the people of knowledge and true faith—the impermissibility of the singing that opposes this, and with Allāh is the success.

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[2] In the remaining manuscripts, it reads "*al-awthān.*"

[3] **Translator's note:** Aḥmad Von Denffer defines the *mutashābih* verses in the following terms: "*Mutashābihāt* (singular *mutashābihah*) is derived from the root *ishtabaha* meaning 'to be doubtful.' It is a verbal noun in the plural, meaning 'the uncertain or doubtful things.' In technical language, it refers to those verses of the Qur'ān whose meanings are not clear or not completely agreed upon, but open to two or more interpretations." [*'Ulūm al-Qur'ān* (*An Introduction to the Sciences of the Qur'ān*), p. 79]

[4] **Translator's note:** Aḥmad Von Denffer defines the *muḥkamāt* in the following terms: "The word *muḥkamāt* (singular *muḥkamah*) is derived from the root *uḥkima,* which means 'to decide between two things.' It is a verbal noun in the plural, meaning 'judgments, decisions,' and in technical language refers to all clearly decided verses of the Qur'ān, mostly those concerning legal rulings, but also other clear definitions such as between truth and falsehood, etc. This is what is meant by 'general *muḥkamāt.*'" [*'Ulūm al-Qur'ān* (*An Introduction to the Sciences of the Qur'ān*), p. 79]

— CHAPTER SIXTEEN —

Heedlessness (as-Samūd)

As for it being called "heedlessness" (*as-samūd*):

Then certainly, Allāh the Exalted says:

﴿ أَفَمِنْ هَٰذَا الْحَدِيثِ تَعْجَبُونَ ﴿٥٩﴾ وَتَضْحَكُونَ وَلَا تَبْكُونَ ﴿٦٠﴾ وَأَنتُمْ سَامِدُونَ ﴿٦١﴾ ﴾

And from this speech, do you [people] marvel? And you laugh and do not weep? While you are heedless (i.e., *sāmidūn*)...

[Sūrah an-Najm 53:59-61]

'Ikrimah said upon the authority of Ibn 'Abbās[1]: "Heedlessness

[1] The statements of the people of *tafsīr* are cited from *Al-Basīṭ* by al-Wāḥidī (vol. 21, p. 84-86), and the statement of Ibn 'Abbās was narrated by 'Abdur-Razzāq in his explanation of the Qur'ān (vol. 3, p. 355), Abū 'Ubayd in *Faḍā'il al-Qur'ān* (p. 342), Ibn Abid-Dunyā in *Dham al-Malāhī* (33), and al-Bayhaqī narrated it from the same chain in *Al-Kubrā* (vol. 10 p. 223) as did al-Ḥarbī in *Gharīb al-Ḥadīth* (vol. 2, p. 521), al-Bazzār (4724), and aṭ-Ṭabarī in his explanation of the Qur'ān (vol. 22, pp. 559-561) from the chain of 'Ikrimah. And it was also cited in *Ad-Durr al-Manthūr* (vol. 7, p. 667) by al-Fariyābī, 'Abd bin Ḥumayd, Ibn al-Mundhir, and Ibn Abī Ḥātim. Al-Haythamī said in *Al-Majma'* (vol. 7, p. 252): "Narrated by al-Bazzār, and the narrators are those found

(*as-samūd*) here is singing in the language of Ḥimyar[2]." It is said: "Make us heedless" (*usmudī lanā*), meaning: "Sing for us."

And Abū Zayd said [in his lines of poetry]: "And it is as if the sound of the sand contains a kind of singing for those who are remorseful from indulging in *masmūd*."[3]

Abū 'Ubaydah[4] said, "The *masmūd* mentioned here is the one who is sung for."

And 'Ikrimah[5] said, "They used to sing whenever they heard the Qur'ān and then this verse came down. And this does not contradict what was said regarding this verse, that *as-samūd* is negligence and heedlessness regarding something."

Al-Mubarrid said that it is to become preoccupied with something due to importance or elatedness, such that one is engrossed in it, and then he recited the following lines of poetry: "The calamities [of the night and day] afflict the women of the people of Ḥarb with

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in the *Ṣaḥīḥ* books."

[2] **Translator's note:** *The Encyclopedia Judaica* states: "Ḥimyar, the name of a large tribe in S. Arabia which settled in the mountains south of Ḥabbān. The name 'Ḥimyar' is found in Greek secular and Church literature in the form Ὁμηρῖται (also Ιμμιρηνοί), as well as in the Bet She'arim inscriptions on the series of graves of Jews from Arabia. The tribe succeeded in expanding its territory of settlement by defeating the inhabitants of neighboring territories, the south Arabian kingdoms, and in stabilizing the last independent south Arabian kingdom before the rise of Islām." (*Encyclopedia Judaica,* vol. 9, p. 122)

[3] *Amālī al-Yazīdī* (p. 12), which contains the wording *"mash'hūd"* as well as *Jamharah Ash'ār al-'Arab* (p. 264), which contains the wording *"ghirrīd,"* and in *Al-Aḍḍād* by as-Sajistānī (p. 144) it appears as it does here. It also appears this way in *Al-Aḍ'dād* of Ibn al-Anbārī (p. 44).

[4] I did not find this in his book *Majāz al-Qur'ān.* And this is apparently not from his speech in *Al-Basīṭ* (vol. 21, p. 85) either, after referring back to it.

[5] It was narrated by Ibn Abī Shaybah (vol. 6, p. 121) from Ibn 'Uyaynah from Ibn Abī Najīḥ from 'Ikrimah, who said: "It is singing in the language of the Ḥimyarites." It was narrated by al-Fariyābī as mentioned in *Fatḥ al-Bārī* (vol. 8, p. 605), and by aṭ-Ṭabarī in his explanation of the Qur'ān (vol. 22, p. 560) from the chain of Ibn Abī Najīḥ from Mujāhid from 'Ikrimah; and it was cited in *Ad-Durr al-Manthūr* (vol. 7, p. 667) by Sa'īd bin Manṣūr and 'Abd bin Ḥumayd.

a portion consistent with their heedlessness *(sumūd)* due to grief."[6]

And Ibn al-Anbārī[7] said, "The *sāmid* is the negligent one and the *sāmid* is the heedless one and the *sāmid* is the absentminded one and the *sāmid* is the arrogant one and the *sāmid* is the one who is standing."

And Ibn ʿAbbās[8] said concerning the Quranic verse: "And you are arrogant."

And aḍ-Ḍaḥḥāk[9] said: "Rejoicing and conceited."

And Mujāhid[10] said: "Infuriated and ranting irrationally."

And others have stated: "Heedlessly, negligently, and with disdain."

So singing combines all of this and necessitates it.

These were the fourteen names for singing.

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[6] This line of poetry is by ʿAbdullāh bin az-Zubayr al-Asadī from *Ḥamāsah Abī Tamām* (vol. 1, p. 464), in addition to Ayman bin Khuraym al-Asadī in *Muqaṭṭaʿāt Marāth* from Ibn al-Aʿrabī (p. 111), *Al-Waṣāyā* by Abū Ḥātim (p. 156), as well as Faḍālah bin Shurayk in *ʿUyūn al-Akhbār* (vol. 3, p. 76) in addition to *Muʿjam ash-Shuʿarā'* (p. 309) and al-Kamīt bin Maʿrūf in *Dhayl Amālī al-Qālī* (p. 115). See also *Dhayl al-Lālī* by al-Maymanī (p. 54).

[7] These meanings have been mentioned by Thaʿlab from Ibn al-Aʿrābī. See: *Tahdhīb al-Lughah* (vol. 12, p. 378) and *Al-Basīṭ* (vol. 21, p. 84), and perhaps the author mistakenly mentioned Ibn al-Anbārī.

[8] Narrated by Abū Yaʿlā (2685), aṭ-Ṭabarī in his explanation of the Qurʾān (vol. 22, p. 559), and ad-Dawlābī in *Al-Kunā* (830) from the chain of aḍ-Ḍaḥḥāk upon the authority of Ibn ʿAbbās who said: "They used to pass by the Prophet ﷺ insolently," which meant "arrogantly," and it has been cited in *Ad-Durr al-Manthūr* (vol. 7, p. 667) by al-Fariyābī, Ibn Abī Ḥātim, and Ibn Mardawayh. And al-Haythamī said in *Al-Majmaʿ* (vol. 7, p. 252): "Aḍ-Ḍaḥḥāk bin Muzāḥim has been considered trustworthy but he has some weakness. But the remaining men of the chain are reliable. However, he did not hear from Ibn ʿAbbās."

[9] See *Al-Kashf wal-Bayān* (vol. 9, p. 158), *Tafsīr al-Baghawī* (vol. 7, p. 421), and *Zād al-Masīr* (vol. 8, p. 86); and aṭ-Ṭabarī narrated (vol. 22, p. 560) from him that he said, "*As-samūd* is mindless play and amusement."

[10] Narrated by al-Ḥarbī in *Gharīb al-Ḥadīth* (vol. 2, p. 521), and by aṭ-Ṭabarī in his explanation of the Qurʾān (vol. 22, pp. 559-561) from the chain of Mujāhid, and it was cited in *Ad-Durr al-Manthūr* (vol. 7, p. 667) by ʿAbd bin Ḥumayd and Ibn al-Mundhir.

— CHAPTER SEVENTEEN —

Aḥādīth Prohibiting Music

Concerning the explicit prohibition of the Messenger of Allāh ﷺ regarding musical instruments and the context of the *ḥadīth* related to this:

Upon the authority of ʿAbdur-Raḥmān bin Ghanm who said, "Abū ʿĀmir informed us or Abū Mālik al-Ashʾarī that he heard the Prophet ﷺ say, 'There will most certainly be from my nation a people who deem lawful illicit sexual relations, the wearing of silk garments, consumption of intoxicants, and musical instruments.'"

This *ḥadīth* is authentic and has been extracted by al-Bukhārī in his *Ṣaḥīḥ*[1] and used as evidence by him just as he offered commentary for it and spoke definitively regarding it in his chapter heading: "Chapter: Regarding what is said about the one who deems intoxicants lawful and calls it by another name."

And he said Hishām bin ʿAmmār said Ṣadaqah bin Khālid informed us that ʿAbdur-Raḥmān bin Yazīd bin Jābir said that we were informed by ʿAṭiyyah bin Qays al-Kilābī who said, "I heard

[1] With the number 5590.

'Abdur-Raḥmān bin Ghanm al-Ash'arī say that Abū 'Āmir or Abū Mālik al-Ash'arī—by Allāh, he did not consider me a liar—heard the Prophet ﷺ say: 'There will most certainly be from my nation a people who deem lawful illicit sexual relations, the wearing of silk garments, consumption of intoxicants, and musical instruments. And a people from amongst them will certainly settle on the side of a large mountain. A shepherd will pass them with his flock and approach them for some need. Then they will say to him, "Come back to us tomorrow." Then Allāh will destroy them that night and make the mountain crash down on them and transform the last of them into monkeys and pigs until the Day of Resurrection.'"

The one who criticizes the authenticity of this narration, like Ibn Ḥazm, can do nothing to aid their baseless position regarding the permissibility of musical instruments and their claim that the chain of this narration is interrupted (*munqaṭi'*). This is because al-Bukhārī doesn't present the narration with his own chain of narration.[2]

The response to this misconception comes from many angles[3]:

1) That al-Bukhārī had met Hishām bin 'Ammār and took *aḥādīth* from him, so if he said: "Hishām said..." it is as if he said: "Upon the authority of Hishām..."

2) That even if he did not hear it from him, he did not see it to be lawful to mention it explicitly from him unless it was authentic and he narrated it. And this happens frequently due to the large number of those who have narrated from that particular *shaykh* and his famous reputation. So al-Bukhārī is from the very furthest of the people from narrating deceptively (*tadlīs*).

3) That he included it in his book in which he included the word authentic (*ṣaḥīḥ*) in the title as a proof, so had it not been

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[2] See *Al-Muḥallā* (vol. 9, p. 59) and *Naqd Ḥadīthayn Waradā fiṣ-Ṣaḥīḥayn*, which is published by Majalah 'Ālam al-Kutub.

[3] See the like of this in *Tahdhīb as-Sunan* (vol. 4, 1801-1803).

authentic to him, he would not have done so.[4]

4) That he commented on the narration with definitive speech without resorting to the speech that would imply possible weakness *(ṣīghah at-tamrīḍ)*. So if he was apprehensive regarding the ruling of this narration or if it did not fulfill his conditions of authenticity, he would have said, "This has been narrated from the Messenger of Allāh ﷺ and mentioned in association with him," or something similar to this. But when he said, "The Messenger of Allāh ﷺ said...," he spoke definitively and absolutely in attributing it to him.

5) If we were to ignore all of this altogether and disregard it, then the narration has been deemed authentic with a connected chain of narration by other than al-Bukhārī:

Abū Dāwūd said in "The Book of Dress"[5]: "'Abdul-Wahhāb bin Najdah informed us that Bishr bin Bakr[6] said that 'Abdur-Raḥmān bin Yazīd bin Jābir said that 'Aṭiyyah bin Qays said, 'I heard 'Abdur-Raḥmān bin Ghanm al-Ash'arī say that he heard Abū 'Āmir or Abū Mālik al-Ash'arī informed us...'" and then he concisely mentioned the narration.

And Abū Bakr al-Ismā'īlī[7] said Abū 'Āmir definitively in his book *Aṣ-Ṣaḥīḥ* with a connected chain of narration, without any doubt.

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[4] In one manuscript, it reads "*naqala.*"

[5] *Sunan Abī Dāwūd* (4041), and the wording is: "There will most certainly be from my nation a people who make lawful specific silk garments (*al-khazz*) and the wearing of silk." And he said he mentioned some speech and then said: "...He will transform others from amongst them, the last of whom will be turned into monkeys and pigs until the Day of Resurrection."

[6] The spelling from the original manuscript is Bukayr, so to spell this as Bakr is incorrect (i.e., *taṣḥīf*).

[7] Al-Bayhaqī narrated it in *Al-Kubrā* (vol. 3, p. 272 and vol. 10, p. 221) from the chain of al-Ismā'īlī who says: "Al-Ḥasan bin Sufyān informed me upon the authority of Hishām bin 'Ammār with his chain of narration." And he also narrated it from the chain of al-Ḥasan upon the authority of 'Abdur-Raḥmān bin Ibrāhīm from Bishr bin Bakr with his chain, and according to him, both chains of narration were doubtful.

And the significance of this evidence is that musical instruments *(al-maʿāzif)* include every instrument used for amusement (*ālāt al-lahw*), and there is no differing regarding this amongst the linguists. And had they been lawful, then it would not have been considered blameworthy to make them permissible and the Prophet ﷺ would not have compared making them permissible with making the consumption of intoxicants and illicit sexual relations permissible.

So if the term used here was spelled with a *ḥā'* and a *rā'* without any diacritical markings, then this means making the impermissible private parts lawful. Conversely, if the term used here was spelled with a *khā'* and a *zāy* along with diacritical markings, then what is meant here is a type of silk other than the type of garment that the Companions narrated was lawful, since *al-khazz* is of two types[8]: one of them is made from silk while the other is made from wool, and this *ḥadīth* has been narrated with both spellings.

And Ibn Mājah said in his *Sunan*[9]: "'Abdullāh bin Saʿīd told us upon the authority of Maʾn bin 'Īsā from Muʿāwiyah bin Ṣāliḥ from Ḥātim bin Ḥurayth from Ibn Abī Maryam from 'Abdur-Raḥmān bin Ghanm al-Ash'arī that he said that the Messenger of Allāh ﷺ said: 'People among my nation will indulge in intoxicants and call it by other than its name. And music will be played for them accom-

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[8] See regarding this: *Masā'il al-Kawsaj* (9/4297).

[9] *Sunan Ibn Mājah* (4020), and it was also narrated by Ibn Abī Shaybah (vol. 5, p. 68) as well as Aḥmad (vol. 5, p. 342), in addition to al-Bukhārī in *At-Tārīkh al-Kabīr* (vol. 1, p. 305 and vol. 7, p. 222), as well as Abū Dāwūd (3690), aṭ-Ṭabarānī in *Al-Kabīr* (vol. 3, pp. 283), al-Bayhaqī in *Al-Kubrā* (vol. 8, p. 295 and vol. 10, p. 221), and others from chains derived from Muʿāwiyah bin Ṣāliḥ. And the wordings of Aḥmad and Abū Dāwūd do not mention playing music, the earth swallowing them up, and the transformation. Ibn Ḥibbān authenticated it (6758) and Ibn Taymiyyah declared the chain sound in *Al-Fatāwā al-Kubrā* (vol. 6, p. 37), and Ibn al-Qaṭṭān identified hidden defects (*'illah*) in it in *Bayān al-Wahm wal-Īhām* (vol. 3, p. 245) due to the lack of information surrounding Mālik bin Abī Maryam and the one who narrates from him. However, this narration has several other chains that reinforce it, and for this reason al-Albānī deems it authentic in *As-Silsilah aṣ-Ṣaḥīḥah* (vol. 1, p. 138). And there are related narrations transmitted from 'Ubādah bin aṣ-Ṣāmit, Abū Umāmah, Ibn 'Abbās, Kaysān or Nāfi' bin Kaysān, and 'Ā'ishah, and some of these narrations will be examined.

panied by instruments and female singers. Allāh will cause the earth to swallow them up and transform them into monkeys and pigs.'"

And this chain of narration is authentic.

And certainly, the one who makes permissible musical instruments has been promised to be swallowed up by the earth and transformed into monkeys and pigs. And if this threat applies to all of these actions, then each and every one of them has a share of the blame and punishment.

And there is a similar narration from Sahl bin Sa'd as-Sā'idī, 'Imrān bin Ḥuṣayn, 'Abdullāh bin 'Amr, and 'Abdullāh bin 'Abbās, Abū Hurayrah, and Abū Umāmah al-Bāhilī, in addition to 'Ā'ishah—the Mother of the Believers—'Alī bin Abī Ṭālib, Anas bin Mālik, 'Abdur-Raḥmān bin Sābiṭ, and al-Ghāz bin Rabī'ah. And we will present them in order to satisfy the people of the Qur'ān and to inspire fear in the throats of the people who promote the singing of the Shayṭān:

As for the narration of Sahl bin Sa'd, then Ibn Abid-Dunyā[10] said, "Al-Haytham bin Khārijah told us upon the authority of 'Abdur-Raḥmān bin Zayd bin Aslam from Abū Ḥāzim from Sahl bin Sa'd as-Sā'idī that he said the Messenger of Allāh ﷺ said: 'There will be in my nation a collapse, an exile, and a transformation.' Then it was said, 'O Messenger of Allāh, when will this happen?' He replied: 'When musical instruments and singing servant girls become prevalent and the consumption of intoxicants is deemed lawful.'"

As for the narration of 'Imrān bin Ḥuṣayn, then it has been narrated by at-Tirmidhī[11] from the transmission of al-A'mash from Hilāl

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[10] *Dham al-Malāhī* (1), and it was also narrated by 'Abd bin Ḥumayd (452), and Ibn Mājah narrated it in a summarized form (4060), as well as ar-Rawayānī (1043), and aṭ-Ṭabarānī mentioned it in *Al-Kabīr* (vol. 6 pp. 150), and al-Khaṭīb also did in his *Tārīkh* (vol. 10, p. 272); and all of them transmitted it from the chain of 'Abdur-Raḥmān bin Zayd, who is weak.

[11] *Sunan at-Tirmidhī* (2212) from the chain of 'Abdullāh bin 'Abdil-Quddūs from al-A'mash with his chain; and this chain was also narrated by Ibn Abid-Dunyā in *Dham*

bin Yasāf upon the authority of ʿImrān bin Ḥuṣayn who said the Messenger of Allāh ﷺ said: "There will be in my nation a collapse, an exile and a transformation." A man from the Muslims said, "When will that occur, O Messenger of Allāh?" He replied, "When singing servant girls, musical instruments, and the consumption of intoxicants become prevalent."

At-Tirmidhī said, "This is a solitary (*gharīb*)[12] *ḥadīth*."

As for the narration of ʿAbdullāh bin ʿAmr, then Aḥmad narrated it in his *Musnad* as Abū Dāwūd[13] also narrated from him that the Prophet ﷺ said: "Allāh has certainly forbidden intoxicants, gambling, *al-kūbah*[14], and *al-ghubayrā'*[15], and everything that intoxicates is prohibited."

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al-Malāhī (2), ar-Rawayānī (142), and ad-Dānī in *As-Sunan al-Wāridah fil-Fitan* (340), and Ibn ʿAbdil-Quddūs is the focus of discussion. Al-Bukhārī said about him, as found in *Al-ʿIlal al-Kabīr* (602): "This is narrated from al-Aʿmash from the *ḥadīth* of ʿAbdur-Raḥmān bin Sābiṭ from the Prophet ﷺ in a narration where a Tābiʿī attributed a transmission to the Prophet (i.e., a *mursal* narration)."

[12] **Translator's note:** A solitary (*gharīb*) narration is: "The *ḥadīth* in which one narrator transmits it, so if he is trustworthy, then the *ḥadīth* is authentic. It is also referred to as a singular (*fard*) *ḥadīth* and it is called *afrād* whenever it is pluralized, as in the *afrād* narrations in the *Ṣaḥīḥayn*. This is the case because it is not from the conditions of authenticity for a *ḥadīth* to be narrated by more than one individual. And it might be weak, which is most common, which is why Imām Aḥmad said about them on more than one occasion: 'Do not write down these solitary (*gharīb*) *aḥādīth* since they are rejected and most of them have been transmitted from weak narrators.'" (*Muʿjam Muṣṭalaḥāt al-Ḥadīth an-Nabawī,* p. 289)

[13] *Al-Musnad Imām Aḥmad* (vol. 2, pp. 158 and 171) from the chain of Ibn Lahīʿah and ʿAbdul-Ḥamīd bin Jaʿfar—separately—upon the authority of Yazīd bin Abī Ḥabīb from ʿAmr bin al-Walīd from ʿAbdullāh bin ʿAmr with his chain; and it is in the *Sunan* of Abū Dāwūd (3687) from the chain of Ibn Isʾḥāq from Yazīd bin Abī Ḥabīb from al-Walīd bin ʿAbdah from Ibn ʿAmr with his chain. And it was also narrated by al-Fasawī in *Al-Maʿrifah* (vol. 2, p. 301) and al-Bayhaqī in *Al-Kubrā* (vol. 10, p. 221) from the chain of narration of ʿAbdul-Ḥamīd. And al-Bayhaqī also narrated it from Ibn Lahīʿah (vol. 10, p. 222) with his chain; and al-Fasawī (vol. 2, p. 297), al-Bazzār (2454), and aṭ-Ṭaḥāwī in *Sharḥ al-Maʿānī* (5973), as well as other than them, narrated it from the chain of Ibn Isʾḥāq. And Ibn al-Mulaqqan identified hidden defects in both chains in *Al-Badr al-Munīr* (vol. 9, p. 649).

[14] **Translator's note:** The *kūbah* is a type of drum.

[15] **Translator's note:** *Al-ghubayrā'* is a type of a drink that intoxicates.

And in another wording by Aḥmad[16]: "Certainly, Allāh has made intoxicants, gambling, *mizr*[17], *al-kūbah,* and *al-qinnīn* prohibited upon my nation."

As for the narration of Ibn ʿAbbās, then in the *Musnad*[18] as well we find that the Messenger of Allāh ﷺ said: "Certainly, Allāh has prohibited intoxicants, gambling, and *al-kūbah*. And everything that intoxicates is forbidden."

And *al-kūbah* is a drum, as stated by Sufyān.[19] And it is also said that it is *al-barbaṭ*.[20]

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[16] *Al-Musnad* (vol. 2, pp. 165 and 167) from the chain of Faraj bin Faḍālah from Ibrāhīm bin ʿAbdir-Raḥmān bin Rāfiʿ upon the authority of his father from ʿAbdullāh bin ʿAmr with his chain; and Aḥmad also narrated it (vol. 2, p. 172) from the chain of Ibn Lahīʿah from ʿAbdullāh bin Hubayrah from Abū Hubayrah from Ibn ʿAmr with the wording: "Certainly, my Lord prohibited me from intoxicants…" and he mentioned the rest of the narration. And it is also in *As-Silsilah aṣ-Ṣaḥīḥah* (1708).

[17] **Translator's note:** *Mizr* is a type of alcoholic drink made from barley, like beer.

[18] *Al-Musnad* (vol. 1 pp. 274, 289, and 350) from the chain of ʿAbdul-Karīm al-Jazarī and ʿAlī bin Badhīmah—separately—upon the authority of Qays bin Ḥabtar from Ibn ʿAbbās with his chain; and it was narrated by Abū Dāwūd (3698), Abū Yaʿlā (2729), aṭ-Ṭaḥāwī in *Sharḥ al-Maʿānī* (5967), aṭ-Ṭabarānī in *Al-Kabīr* (vol. 12, pp. 101-102), and al-Bayhaqī in *Al-Kubrā* (vol. 8, p. 303, and vol. 10, p. 213 and 221) and it was deemed authentic by Ibn Ḥibbān (5365) and Ibn al-Mulaqqan in *Al-Badr al-Munīr* (vol. 9, p. 649), and adh-Dhahabī said about it in *Al-Muhadhʾdhab* (vol. 8, p. 4234): "Its chain should be considered (i.e., *muqārab*)." And Ibn Bāz declared the narration sound (*ḥasan*) in his collection of religious verdicts (vol. 3, p. 530), and it is also found in *As-Silsilah aṣ-Ṣaḥīḥah* (1806 and 2425).

And it is also narrated by aṭ-Ṭabarānī in *Al-Awsaṭ* (7388) from the chain of Shaybah bin Musāwir upon the authority of Ibn ʿAbbās that the Prophet ﷺ forbade six: "Intoxicants, gambling, musical instruments, wind instruments, the duff drum, and *al-kūbah*." But this chain is interrupted (*munqaṭiʿ*), and al-Haythamī said about it in *Al-Majmaʿ* (vol. 5, p. 76): "In it is Ḥafṣ bin ʿUmar, the Imām who is very weak." It has also been narrated from the chain of Abū Hāshim from Ibn ʿAbbās with a narration that stops at him *(mawqūf)* and does not continue on to the Prophet ﷺ with a similar wording. And there are similar narrations transmitted by Qays bin Saʿd bin ʿUbādah.

[19] It has been mentioned in the *Musnad,* as well as the *Sunan* of Abū Dāwūd and other than those two, that Sufyān said: "I said to ʿAlī bin Badhīmah, 'What is *al-kūbah*?' He replied, 'The drum.'"

[20] **Translator's note:** The *barbaṭ* is: "A musical instrument that resembles the lute (*al-ʿūd*). It is based upon a Persian word that was Arabized…" (*An-Nihāyah fī Gharīb al-Athar,* vol. 1, p. 112)

And *al-qinnīn* is a *ṭunbūr* (which is a long necked stringed instrument resembling the lute or mandolin) in Ethiopia, and *at-taqnīn* is to play it, as stated by Ibn al-A'rābī.

And as for the narration of Abū Hurayrah ﷺ, then it was narrated by at-Tirmidhī[21] from him that he said: "When the tribute (*al-fay'*) is distributed preferentially, and trust becomes a spoil of war, and *zakāh* becomes a penalty, and knowledge is pursued for other than religious motives, and a man obeys his wife and disobeys his mother, and he is closer to his friend and further from his father, and voices are raised in the mosques, and the tribes are led by the most wicked among them, and the leader of the people is the most wretched among them, and a man is honored due to fear from his evil, and singing servant girls and music become prevalent, and intoxicants are consumed, and the latter generations of this nation curse the previous generations—when this occurs, then anticipate a red wind, an earthquake, the collapse of the earth, transformation, and falling stones from the sky *(qadhf),* and the signs will follow in succession like gems of a necklace whose string is cut and thus they fall in succession."

At-Tirmidhī said, "This narration is *ḥasan gharīb*[22]."

And Ibn Abid-Dunyā[23] said, "'Abdullāh bin 'Umar al-Jushamī told

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[21] *Sunan at-Tirmidhī* (2211), and narrated from this same chain by Ibn al-Jawzī in *Talbīs Iblīs* (p. 208). And in this chain of narration is Rumayḥ al-Judhāmī, who is unknown *(majhūl),* and Ibn Bāz said, as it is mentioned in his collection of religious verdicts (vol. 26, p. 245): "This narration is extremely weak." And it can also be found in *As-Silsilah aḍ-Ḍa'īfah* (1727).

[22] **Translator's note:** *Ḥasan gharīb* refers to one of two meanings. Either it is: "A sound (*ḥasan*) narration that was only transmitted by a single narrator, or it is a sound (*ḥasan*) narration in which the narrator can only be found in one chain of narration wherein he is the standard (*ḥujjah*)." (See: *Qāmūs Muṣṭalaḥāt al-Ḥadīth an-Nabawī* by Muḥammad Ṣiddīq al-Minshāwī, p. 55)

[23] *Dham al-Malāhī* (8); Ibn Ḥazm said in *Al-Muḥallā* (vol. 9, p. 58): "This is narrated from an individual who wasn't named, and it is not known who he is." And Abū Nu'aym narrated it in *Al-Ḥilyah* (vol. 3, p. 119-120) from the chain of Yūnus bin Muḥammad upon the authority of Sulaymān bin Sālim from Ḥassān bin Abī Sinān from Abū Hurayrah, and said regarding it: "This is how Ḥassān narrated it from Abū Hurayrah, in a manner where a Tābi'ī attributes a transmission to the Prophet (i.e., a

us that Sulaymān bin Sālim Abū Dāwūd informed us that Ḥassān bin Abī Sinān said upon the authority of a man who reported from Abū Hurayrah ﷺ who said the Messenger of Allāh ﷺ said: 'A people from this nation will be transformed into monkeys and pigs at the end of times.' They said, 'O Messenger of Allāh, do they not bear witness that nothing is deserving of worship besides Allāh and that Muḥammad is the Messenger of Allāh?' He responded, 'Of course. They even fast, pray, and perform the pilgrimage to Makkah.' It was said, 'So what did they do?' He replied, 'They took to using musical instruments and drums and singing servant girls, and indulged in them and amused themselves with them at night. So in the morning, they were transformed into monkeys and pigs.'"

As for the narration of Abū Umāmah al-Bāhilī, then it can be found narrated from him in the *Musnad* as well as by at-Tirmidhī[24], wherein he narrates from the Prophet ﷺ that he said: "A group from among my nation will go to sleep after eating and drinking and after having amused themselves and indulged in play. Then when they awake, they will have become monkeys and pigs and a

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mursal narration). And it has been narrated by other than him upon the authority of al-Ḥasan from Abū Hurayrah with a connected chain of narration."

[24] I have not come across the narration from at-Tirmidhī. It was narrated by Aḥmad (vol. 5, p. 259) from the chain of Farqad as-Sabkhī from 'Āṣim bin 'Amr from Abū Umāmah, and aṭ-Ṭayālisī (1137) narrated this chain, as did 'Abdullāh in *Zawā'id al-Musnad* (vol. 5, p. 329) as well as aṭ-Ṭabarānī in *Al-Kabīr* (vol. 8, p. 256), who narrated a more concise wording. Abū Nu'aym narrated it in *Al-Ḥilyah* (vol. 6, pp. 295-296), and al-Bayhaqī did so as well in *Ash-Shu'ab* (vol. 5, p. 16), as did others with similar wordings. Al-Ḥākim declared it authentic (8572); however, the point of contention is Farqad since his memory has been criticized and there is some differing (*iḍṭirab*) over his chain of narration. And it is said that the transmission from him from Qatādah from Sa'īd bin al-Musayyib is a chain of narration wherein a Tābi'ī attributed the transmission to the Prophet (i.e., a *mursal* narration). And it is also said to be transmitted from Qatādah from Sa'īd bin al-Musayyib upon the authority of Ibn 'Abbās just as it has also reportedly been narrated from Sa'īd bin al-Musayyib or taken from Sa'īd from Ibn 'Abbās, and it has also been said to have been conveyed from Ibrāhīm an-Nakha'ī from the Prophet ﷺ and from him upon the authority of Abū Munīb ash-Shāmī from Abū 'Aṭā' from 'Ubādah bin aṣ-Ṣāmit, and from him upon the authority of Shahr bin Ḥawshib from 'Abdur-Raḥmān bin Ghanm, and from him upon the authority of Abū Umāmah in a halted *(mawqūf)* narration that stops at him. And in one case, it was made to be something he read in the Torah, and al-Albānī declared this narration sound (*ḥasan*) in *As-Silsilah aṣ-Ṣaḥīḥah* (1604).

fierce wind will be sent to one of their communities, and they will be wiped out just as those who preceded them were wiped out due to their making intoxicants, their beating of the duff drums, and their taking servant girls as singers lawful."

And in this chain of narration is Farqad as-Sabkhī, who is from the greatest of pious people; however, he isn't very strong in *ḥadīth* and at-Tirmidhī said, "Yaḥyā bin Sa'īd spoke in criticism of him, yet some people have taken from him."

Ibn Abid-Dunyā[25] said: "'Abdullāh bin 'Umar al-Jushamī told us that Ja'far bin Sulaymān informed us that Farqad as-Sabkhī said that Qatādah narrated from Sa'īd bin al-Musayyib from the Messenger of Allāh ﷺ saying, ''Āṣim bin 'Amr al-Bajalī told me upon the authority of Abū Umāmah from the Messenger of Allāh ﷺ who said: "A people from this nation will go to sleep after indulging in food, drink, and amusement; then when morning comes, they will have been transformed into monkeys and pigs. And they will also be afflicted with a collapse of the earth and a shower of stones from above, to the extent that the people will begin to say, 'Tonight the earth swallowed up the home of so-and-so, tonight the earth swallowed up the tribe of so-and-so.' And certainly, stones will be sent down upon them from the sky just as they were sent down upon the people of Lūṭ. These stones will rain down on tribes and homes there. And they will most certainly be sent the fierce wind which destroyed the people of 'Ād due to their consumption of intoxicants, use of usury, taking servant girls as singers, and severing family ties."'"

And in the *Musnad* of Aḥmad[26] from the *ḥadīth* of 'Ubaydullāh

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[25] *Dham al-Malāhī* (3), and al-Mundhirī has indicated that it is weak in *At-Targhīb* (2866, 3554).

[26] *Al-Musnad* (vol. 5, pp. 257 and 268); however, from the chain of Faraj bin Faḍālah from 'Alī bin Yazīd Abū 'Abdil-Mālik with his chain that consists of a longer narration, and this chain was also narrated by aṭ-Ṭayālisī (1134), as did al-'Uqaylī in *Aḍ-Ḍu'afā'* (vol. 3, p. 255) and aṭ-Ṭabarānī in *Al-Kabīr* (vol. 8, p. 196), as well as others besides them. And ar-Rawayānī narrated it (1230), as did aṭ-Ṭabarānī (vol. 8, pp. 197 and 211) and al-Ājurrī in *Taḥrīm an-Nard* (pp. 59-60), and others besides them also narrated it

bin Zaḥr upon the authority of 'Alī bin Yazīd from al-Qāsim from Abū Umāmah from the Prophet ﷺ who said: "Certainly, Allāh sent me as a mercy and guidance to the creation and commanded me to destroy the wind instruments, *al-kinnārāt*"—meaning the *barābaṭ*[27]—"musical instruments, and the idols that used to be worshiped during the times of pre-Islamic ignorance."

Al-Bukhārī said that 'Ubaydullāh bin Zaḥr is trustworthy (*thiqah*), 'Alī bin Yazīd is weak *(ḍa'īf),* and al-Qāsim bin 'Abdir-Raḥmān Abū 'Abdir-Raḥmān is trustworthy (*thiqah*).

And in at-Tirmidhī, as well as the *Musnad* of Aḥmad[28] with this exact chain of narration, the Prophet ﷺ is reported to have said: "Do not sell singing servant girls and do not buy them or teach them [to sing]. And there is no good in trading them and their price is unlawful. And regarding this, the verse of the Qur'ān was revealed: *'And from the people is the one who purchases idle speech to mislead (others) from the way of Allāh without knowledge...'* (Sūrah Luqmān 31:6)."

As for the narration of 'Ā'ishah ﵂, then Ibn Abid-Dunyā[29] said: "Al-Ḥasan bin Maḥbūb told us that Abun-Naḍr Hāshim bin al-Qāsim informed us that Abū Ma'shar said upon the authority of Muḥammad bin al-Munkadir from 'Ā'ishah ﵂ that she said the Messenger of Allāh ﷺ said: 'There will occur in my nation a collapse

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from the chain of 'Ubaydullāh bin Zaḥr upon the authority of 'Alī with his chain. And Ibn al-Jawzī deemed it weak in *Al-'Ilal al-Mutanāhiyyah* (1308) as did al-'Irāqī in *Al-Mughnī* (2178), and al-Haythamī said in *Al-Majma'* (vol. 5, p. 107): "It contains 'Alī bin Yazīd, who is weak." And it was narrated by Ibn Abid-Dunyā in *Dham al-Malāhī* (71) from the chain of Ḥashraj bin Nabātah from Abū 'Abdil-Mālik from 'Abdullāh bin Unays from his grandfather from Abū Umāmah with his chain. And there are similar narrations transmitted by Anas, Ibn 'Abbās, 'Alī, and 'Ā'ishah.

[27] **Translator's note:** The *barbaṭ* is as previously defined: "A musical instrument that resembles the lute (*al-'ūd*). It is based upon a Persian word that was Arabized..." (*An-Nihāyah fi Gharīb al-Athar,* vol. 1 p. 112)

[28] The extraction of this narration has been previously mentioned.

[29] *Dham al-Malāhī* (4), and in the chain of narration is Abū Ma'shar Nujayḥ bin 'Abdir-Raḥmān as-Sindī, who is weak.

of the earth *(khasf)*, a transformation (*maskh*), and a shower of stones from the sky *(qadhf)*.' 'Ā'ishah said, 'O Messenger of Allāh, will this happen even though they say that there is nothing deserving of worship besides Allāh?' Then he said, 'When singing servant girls become prevalent, illicit sexual relations become widespread, intoxicants are consumed, and silk is worn—it will occur at that time.'"

And Ibn Abid-Dunyā[30] also said: "Muḥammad bin Nāṣiḥ told us upon the authority of Baqiyyah bin al-Walīd from Yazīd bin 'Abdillāh al-Juhanī who said Abul-'Alā' told me upon the authority of Anas bin Mālik that he encountered 'Ā'ishah ﵂ along with another man with her when the man said to her, 'O Mother of the Believers, narrate to us regarding the great earthquake.' She responded, 'When illicit sexual relations are deemed lawful, and the people consume intoxicants and beat on drums, Allāh will demonstrate His resentment from within His heavens and then say, "Quake beneath them." Then they [will either] repent and turn away from it, or it will be their destruction. He said, 'O Mother of the Believers, is it a punishment for them?' She said, 'Rather, it is an admonition, mercy, and blessing for the believers and an example, punishment, and indignation for the disbelievers.' Anas said, 'I have never heard a narration after the Messenger of Allāh ﷺ that I am more pleased with than this *ḥadīth*.'"

As for the narration of 'Alī, then Ibn Abid-Dunyā[31] also said that

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[30] *Al-'Uqūbāt* by Ibn Abid-Dunyā (17), and Nu'aym bin Ḥammād narrated it in *Al-Fitan* (1729) from Baqiyyah upon the authority of Yazīd al-Juhanī from Abūl-'Āliyyah from Anas, and it has been authenticated by al-Ḥākim (8575), and adh-Dhahabī mentioned after it: "In fact, I think the narration is fabricated (*mawḍū'*) as it relates to Anas. Nu'aym's narrations are rejected in the worst way even though al-Bukhārī narrates from him." And Baqiyyah misrepresents *aḥādīth* (*tadlīs*), intentionally omits weak narrators (*taswiyyah*), and certainly conceals who he takes from (*'an'anah*). And surely, al-Albānī classified it as weak in *As-Silsilah aḍ-Ḍa'īfah* under narration #6043.

[31] *Dham al-Malāhī* (5), and it was also narrated by at-Tirmidhī (2210), as well as Ibn Ḥibbān in *Al-Majrūḥūn* (vol. 2, p. 207), aṭ-Ṭabarānī in *Al-Awsaṭ* (469), and ad-Dānī in *Al-Fitan* (320), in addition to al-Khaṭīb in his *Tārīkh* (vol. 3, p. 158), as well as other than them from the chain of Ibn Faḍālah with the exception being that the narration from the *Sunan* is transmitted: "from Muḥammad bin 'Amr bin 'Alī," while with some

ar-Rabī' bin Taghlib said, "Faraj bin Faḍālah informed us upon the authority of Yaḥyā bin Sa'īd from Muḥammad bin 'Alī from 'Alī ﷺ who said that the Messenger of Allāh ﷺ said: 'If my nation manifests 15 characteristics, it would be subjected to affliction.' It was said, 'O Messenger of Allāh, what are they?' He said, 'Whenever the spoils of war are distributed preferentially, and trust becomes like war booty and *zakāh* becomes like a penalty, and a man obeys his wife and disobeys his mother, and he is dutiful to his friend and disobedient his father, and the voices are raised in the mosques, and the tribes are led by the most wicked among them, and the leader of the people is the most wretched from among them, and a man is honored out of fear from his evil, and intoxicants are consumed, and silk garments are worn, and singing servant girls are given precedence, and the latter generations of this nation curse the earliest generations—when this occurs, then anticipate a red wind, the collapse of the earth, and transformation.'"

'Abdul-Jabbār bin 'Āṣim Abū Ṭālib told us[32]: "Ismā'īl bin 'Ayyāsh informed us upon the authority of 'Abdur-Raḥmān at-Tamīmī from 'Abbād bin Abī 'Alī from 'Alī ﷺ who narrated from the Prophet ﷺ that he said, 'A group from my nation will be transformed into monkeys, and another group will be turned into pigs, and a group will be swallowed by the earth, and a fierce wind will be sent to another group because they consumed intoxicants, wore silk garments, and gave precedence to singing servant girls and they

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of them it is: "from Muḥammad bin al-Ḥanafiyyah." At-Tirmidhī said, "This is a solitary (*gharīb*) *ḥadīth*. We do not know it to be from the narrations of 'Alī except from this chain. And we do not know of anyone who narrated it from Yaḥyā al-Anṣārī other than al-Faraj bin Faḍālah. And al-Faraj has been criticized by the people of *ḥadīth* and he is considered weak due to his memory." And this is why ad-Dāraquṭnī identified hidden defects *(al-'ilal)* in it, as mentioned in *Tārīkh Baghdād* (vol. 12, p. 396), and he said, "This is baseless." And Ibn Ḥazm classified it as weak in *Al-Muḥallā* (vol. 9, p. 56), as did Ibn al-Jawzī in *Al-'Ilal* (vol. 2, p. 850), in addition to al-'Alā'ī in *Jāmi' at-Taḥṣīl* (p. 267), as well as al-Mundhirī, adh-Dhahabī, and al-'Irāqī, as mentioned in *Al-Fayḍ* (vol. 1, p. 526), as well as others; and it is also found in *As-Silsilah aḍ-Ḍa'īfah* (1170).

[32] *Dham al-Malāhī* (6); and this chain includes Ismā'īl bin 'Ayyāsh, concerning whose trustworthiness there is some differing. Some of his critics have indicated that he used to mislead people when he would narrate (*tadlīs*) and he would conceal who he takes from (*'an'anah*). So his *shaykh* and the *shaykh* of his *shaykh* need to be investigated.

beat on drums.'"

As for the narration of Anas ﷺ, then Ibn Abid-Dunyā[33] said: "Abū 'Amr Hārūn bin 'Umar al-Qurashī informed us upon the authority of al-Khaṣīb bin Kathīr, who reported from Abū Bakr al-Hudhalī from Qatādah from Anas ﷺ that he said the Messenger of Allāh ﷺ said, 'There will most certainly occur in this nation a collapse of the earth *(khasf)*, a shower of stones from above *(qadhf)*, and a transformation (*maskh*); this will occur when they consume intoxicants, give precedence to singing servant girls, and beat on drums.'"

He said[34]: "And Abū Is'ḥāq al-Azdī informed us that Ismā'īl bin Abī Uways told us that 'Abdur-Raḥmān bin Zayd bin Aslam told me upon the authority of one of the children of Anas bin Mālik and other than him upon the authority of Anas that the Messenger of Allāh ﷺ said, 'Certainly, there will be men who will go to sleep after indulging in food, drink, and music, and then they will awake from their lodgings transformed into monkeys and pigs.'"

As for the narration of 'Abdur-Raḥmān bin Sābiṭ, then Ibn Abid-Dunyā[35] said: "Is'ḥāq bin Ismā'īl informed us upon the authority of Jarīr from Abān bin Taghlib from 'Amr bin Murrah

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[33] *Dham al-Malāhī* (7); and this chain includes Abū Bakr al-Hudhalī, who is abandoned and has been accused of lying. It has been narrated by al-Bazzār (6397), Abū Ya'lā (3945), and ad-Dānī in *As-Sunan al-Wāridah fil-Fitan* (338) from the chain of Mubārak bin Suḥaym from 'Abdul-'Azīz bin Ṣuhayb from Anas with the mention of the first portion without further explanation. And Mubārak is abandoned, and concerning him, al-Bazzār said: "He narrated a large number of *aḥādīth* from 'Abdul-'Azīz, and from amongst them are several rejected narrations which have no subsequent textual support." See also: *As-Silsilah aṣ-Ṣaḥīḥah* (2203).

[34] *Dham al-Malāhī* (15), and this chain includes 'Abdur-Raḥmān bin Zayd, who is weak, and those who narrate from him are ambiguous or obscure narrators (*mubhamūn*).

[35] *Dham al-Malāhī* (9), and it is narrated by Ibn Abī Shaybah (vol. 7, p. 501) from the chain of 'Abdullāh bin 'Amr bin Murrah. And it has also been narrated by ad-Dānī in *As-Sunan al-Wāridah fil-Fitan* (347) from the chain of al-A'mash. Both of these two chains return to 'Amr bin Murrah and his chain. And al-Albānī said in *Taḥrīm Ālāt aṭ-Ṭarb* (p. 64): "This chain of narration is an authentic narration where a Tābi'ī attributed the transmission to the Prophet (i.e., *mursal ṣaḥīḥ*)." And Abū Nu'aym narrated it in *Al-Fitan* (1716), as well as ad-Dānī (339) from the chain of Layth bin Abī Sulaym from Ibn Sābiṭ with a similar wording.

from 'Abdur-Raḥmān bin Sābiṭ that he said the Messenger of Allāh ﷺ said, 'There will occur within my nation a collapse of the earth *(khasf)*, a shower of stones from above *(qadhf)*, and a transformation (*maskh*).' They said, 'When will it happen, O Messenger of Allāh?' He replied, 'When musical instruments become prevalent and they make intoxicants lawful.'"

As for the narration of al-Ghāzī bin Rabī'ah, then Ibn Abid-Dunyā[36] said: "'Abdul-Jabbār bin 'Āṣim informed us upon the authority of Ismā'īl bin 'Ayyāsh who told us that 'Ubaydullāh bin 'Ubayd narrated from Abūl-'Abbās al-Hamdānī from 'Ammārah[37] bin Rāshid from al-Ghāz bin Rabī'ah who raised the *ḥadīth* [to the Prophet ﷺ] indicating that he said: 'A people will most certainly be transformed while they are in their beds into monkeys and pigs due to their consumption of intoxicants and their playing of *al-barbaṭ* and their use of singing servant girls.'"

Ibn Abid-Dunyā[38] said, "'Abdul-Jabbār bin 'Āṣim informed us, 'I was told by al-Mughīrah bin al-Mughīrah from Ṣāliḥ bin Khālid

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[36] *Dham al-Malāhī* (10); and Ibn 'Asākir narrated it from his chain in *Tārīkh Dimashq* (vol. 43, p. 312) although it is a narration where a Tābi'ī attributed a transmission to the Prophet (i.e., a *mursal* narration). It was also narrated by ad-Dawlābī in *Al-Kunā* (307) and aṭ-Ṭabarānī in *Al-Kabīr* (vol. 3, p. 279), and by Ibn 'Asākir (vol. 48, p. 51 and vol. 67, p. 190) from chains from 'Alī bin Baḥr from Qatādah bin al-Fuḍayl from Hishām bin al-Ghāz from his father and grandfather from Abū Mālik with his chain, which is raised (*marfū'*). And Ibn 'Asākir (vol. 48, p. 50) narrated it from the chain of Khaythamah upon the authority of 'Alī bin Baḥr from Qatādah bin al-Fuḍayl from Hishām bin al-Ghāz from his father and grandfather with his chain; so he made it from the *musnad* of Rabī'ah.

[37] In one manuscript, it reads "'Ammār."

[38] *Dham al-Malāhī* (12), and al-Mughīrah bin al-Mughīrah is Abū Hārūn ar-Rab'ī ar-Ramlī. Al-Azdī mentioned him among those whose names are the same as their fathers (79), and he has a biography mentioned in *Tārīkh Dimashq* (vol. 60, p. 85) in which it has been mentioned that he narrated from Abū Ḥātim that he said [regarding him]: "There is no problem with him." And he is also mentioned in *Al-Jarḥ wat-Ta'dīl* (vol. 8, p. 230); however, he was referred to as al-Mughīrah bin Abil-Mughīrah. He used to narrate from people of a lesser station than the Companions and because of this, this narration is considered one of the narrations where a Tābi'ī attributes the transmission to the Prophet (i.e., *mursal*) or a narration where two or more narrators are omitted (*mu'ḍal*), since Ṣāliḥ bin Khālid is unknown and since Ibn 'Asākir mentioned Ṣāliḥ bin Makhlad among the *shuyūkh* of al-Mughīrah, and Allāh knows best.

who raised the narration to the Prophet ﷺ asserting that he said: "There will be a people who most certainly will make permissible the wearing of silk garments, the consumption of intoxicants, and the use of musical instruments. And Allāh will certainly strike those who are present from amongst them with a massive mountain until it is cast upon them. And the others will be transformed into monkeys and pigs."'"

Ibn Abid-Dunyā said: "Hārūn bin 'Ubaydillāh told us upon the authority of Yazīd bin Hārūn who informed us from Ashras Abū Shaybān al-Hudhalī who said, 'I said to Farqad as-Sabkhī, "Tell me, Abū Ya'qūb, about some of the amazing things that you have read in the Torah." Then he replied, "O Abū Shaybān, by Allāh I will not ascribe lies to my Lord," and he said this two or three times. "I have certainly read in the Torah: 'There will certainly be a transformation, a shower of stones from above, and a collapsing of the earth in the nation of Muḥammad ﷺ amongst the People of the Qiblah.'"

"He said, 'I said, "O Abū Ya'qūb, what did they do?" He said, "It was due to their use of singing servant girls, their beating on drums, and their wearing silk and gold. And if you live to see these three actions, then be sure and prepare yourself and beware." I said, "What are they?" He said, "When men suffice themselves with other men and women suffice themselves with other women, and the Arabs desire the eating utensils of other nations; when this happens." So I said to him, "Is this specific to the Arabs?" He said, "No, it applies to the People of the Qiblah." Then he said, "By Allāh, men will be pounded from the heavens with stones that will destroy them in their paths and among their tribes, just as it occurred to the people of Lūṭ. And the others will be changed into monkeys and pigs, just as it was done to the Children of Israel. And certainly, a group of people will be swallowed up by the earth just as it occurred to Korah (Qārūn)."'"

And the narrations pertaining to the occurrence of transformation (*maskh*) are numerous and they are, in the majority of the narrations, restricted to the people of singing and the consumption of

intoxicants, while in some narrations it is left unrestricted.[39]

And Sālim bin Abil-Ja'd[40] said, "There will come a time upon the people when they will gather together at the door of a man waiting for him to come out to them so that they can appeal to him for their needs. And when he comes out to them, he emerges after having been transformed into a monkey or pig. And someone will certainly pass by a man in his place of business, and then when he returns to him, he has been transformed into a monkey or a pig."

And Abuz-Zāhiriyyah ﷺ said, "The Hour will not be established until two men walk towards the action that they will perform, and then one of them is transformed into a monkey or a pig, yet the man who escaped that fate will not be deterred by what he saw from his colleague and he will continue upon a similar course until he satisfies his desires. And it will not be established until two men walk towards the action that they will perform, and then one of them is swallowed up by the earth, yet the man who escaped that fate will not be deterred by what he saw from his colleague and he will continue upon a similar course until he satisfies his desires."

And 'Abdur-Raḥmān bin Ghanm said[41], "There will be two communities located across from one another and they will be separated by a river from which they both benefit and take. One of the two groups takes from part of it until one morning when the earth swallows up one of the communities, leaving only the other community living."

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[39] And from the examples of this which the author has failed to mention is what has been narrated from Abū Sa'īd al-Khudrī, Ibn 'Abbās, and Ḥudhayfah, as well as Ibn 'Umar and Sa'īd al-Anṣārī, and what has been transmitted from Qabīṣah bin Dhu'ayb in a narration where a Tābi'ī attributed a transmission to the Prophet (i.e., a *mursal* narration).

[40] It was narrated by Ibn Abid-Dunyā in *Dham al-Malāhī* (18) from the chain of Jarīr from Layth from a man from Ashja' from Sālim with his chain.

[41] Narrated by Ibn Abid-Dunyā in *Dham al-Malāhī* (21) upon the authority of 'Alī bin al-Ja'd from 'Abdul-Ḥamīd bin Bahrām from Shahr bin Ḥawshib from 'Abdur-Raḥmān with his chain of narration.

And ʿAbdur-Raḥmān bin Ghanm also said[42], "It is feared that two individuals will sit on a mound grinding flour when one of the two would be transformed while the other is looking on."

And Mālik bin Dīnār said[43], "It has reached me that a fierce wind will appear at the end of time as well as a type of darkness. The people will be driven to their scholars, who they will discover had most certainly been transformed."

Some of the people of knowledge have said: When the heart assumes the characteristics of plotting, scheming, and transgression and becomes completely tainted by it, the possessor of this heart will demonstrate the behavior of the animals that are described as such, from the monkeys and pigs and other than them. Then these characteristics will continue to increase in him until it becomes subtly apparent on his face.

Then it becomes stronger and increases until it is clearly apparent in his face. Then it becomes stronger until the outward appearance is completely changed just as the internal characteristics have changed. And the one who is endowed with keen and complete insight (*firāsah*) can identify in the shapes of people a transformation from their animal forms which they have imitated internally.

So it is rare that you see a conceited, scheming, disingenuous, and deceitful person except that on his face is the transformation into a monkey. And it is likewise rare to see a [Rāfiḍī][44] except that in

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[42] Narrated by Ibn Abid-Dunyā in *Dham al-Malāhī* (20) upon the authority of Ibn al-Jaʿd from ʿAbdul-Ḥamīd from Shahr from ʿAbdur-Raḥmān with his chain of narration.

[43] Narrated by Ibn Abid-Dunyā in *Dham al-Malāhī* (22) from the chain of al-Muʿammal bin Ihāb. And Abū Nuʿaym narrated it in *Al-Ḥilyah* (vol. 2, p. 382) from the chain of Aḥmad bin Ḥanbal. Both chains of narration are derived from Sayyār bin Ḥātim from Jaʿfar bin Sulaymān from Mālik with his chain. And al-Khaṭīb narrated it from the chain of Ibn Abid-Dunyā in *Tārīkh Baghdād* (vol. 13, p. 181). And Ibn ʿAsākir narrated it from the chain of al-Khaṭīb in *Tārīkh Dimashq* (vol. 61, p. 255).

[44] **Translator's note:** The term "Rāfiḍī" is an ascription to one of the Shiite sects, as al-Ashʿarī says in *Al-Ibānah ʿan Uṣūl ad-Diyānah*: "The Rāfiḍah are the central group, in whose views the vicissitudes of the twelve Imāms are reflected." [*Al-Ibānah ʿan Uṣūl ad-Diyānah* (*The Elucidation of Islām's Foundation*), p. 9]. Al-Baghdādī said about the

his face is the transformation into a pig. And it is rare for you to see a covetous and gluttonous person indulge himself in dog-like gluttony and ravenousness except that upon his face is the transformation into a dog. So what is apparent is strongly connected to whatever is internalized. So whenever the blameworthy characteristics become deeply entrenched in an individual, they become more able to change the outward appearance.

And for this reason, the Prophet ﷺ struck fear into the one who races the Imām in the prayer by stating that Allāh will change his form to that of a donkey[45] due to his resembling the donkey internally. Certainly, he does not gain anything at all by racing against the Imām except for the corruption of his own prayer and the nullification of its reward. For certainly, he should not finish his prayer before him, since the one who does so would resemble the donkey in its laziness and lack of insight.

So if this is known, then the people most deserving of any transformation are those who have been mentioned in these narrations, since they are the quickest of the people to be transformed into monkeys and pigs due to their concealed resemblance to them. And the punishments of the Lord, the Exalted—and may Allāh's refuge be sought from them—will be enacted according to His wisdom and justice.

And we have already mentioned the doubts of the singers and those who have been tried with this satanic singing, and we invalidated

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Rāfiḍah: "Now as to the Rawāfiḍ (or Shī'ah): The Sabbābiyyah among them started their heresy in the time of 'Alī. One of them said to 'Alī, 'Thou art a god,' and 'Alī destroyed some of them by fire, and banished Ibn Sabā to Sābāṭ al-Madā'in. This sect is not one of the divisions of the Muslim *ummah*, because it calls 'Alī a god. Then the Rawāfiḍ, after the time of 'Alī, separated into four classes: the Zaydiyyah, the Imāmiyyah, the Kaysāniyyah, and the Ghulāt. These in turn further subdivided, each sect condemning the rest. All of the subdivisions of the Ghulāt are outside of the pale of Islām." [*Al-Farq Bayna al-Firaq* (*Moslem Schisms and Sects*), p. 34]

[45] As in the narration of Abū Hurayrah, which was extracted by al-Bukhārī (691) and Muslim (428).

them and nullified them in our larger book about singing,[46] and we have likewise mentioned the difference between what happens due to hearing lines of poetry and what happens due to hearing verses of the Qur'ān. And we have also mentioned the doubt that has influenced many of the servants given to asceticism concerning it, to the extent that they considered it an act of worship. So whoever wishes to spend some time with that, then it is sufficiently compiled in that book. And certainly here, we have merely alluded to a small sampling in terms of it being from the plots of the Shayṭān, and with Allāh is the success.

[46] Published with the title *Al-Kalām 'alā Mas'alah as-Samā'*.

Glossary

A

***āyah*:** (pl. *āyāt*) "sign," a verse of the Qur'ān.

***āḥād*:** a narration which has not reached the level of *mutawātir*.

***aḥādīth*:** see *ḥadīth*.

***'alayhis-salām*:** "may Allāh protect and preserve him." It is said after the name of a prophet of Allāh or after the name of an angel.

Anṣār: "Helpers"; the Muslims of al-Madīnah who supported the Muslims who migrated from Makkah.

***'Arsh*:** Throne of Allāh ﷻ.

'Aṣr: the afternoon prayer.

***awliyā'*:** see *walī*.

B

***bid'ah*:** heresy (any innovatory practice).

Burāq: an animal bigger than a donkey and smaller than a horse, on which the Prophet ﷺ went for the Mi'rāj.

D

***dā'ī*:** one engaged in *da'wah*, caller.

***ḍa'īf*:** "weak," unauthentic narration.

***da'wah*:** invitation, call to Allāh ﷻ.

***dīn*:** a completed way of life prescribed by Allāh ﷻ.

***dhikr*:** (pl. *adhkār*) remembrance of Allāh with the heart, sayings of the tongue, and actions of our limbs.

E

***īmān*:** faith, to affirm all that was revealed to the Prophet ﷺ.

F

***fāḥish*:** one who uses foul language.

***farḍ kifāyah*:** collective obligation—if fulfilled by a part of the community, then the rest are not obligated.

***fatwā*:** (pl. *fatāwā*) religious verdicts.

***faqīh*:** a scholar who can give religious verdicts.

***fiqh*:** Islamic jurisprudence, understanding.

***fitnah*:** (pl. *fitan*) trials, persecution, conflicts, and strife.

***fiṭrah*:** the natural disposition that one is born upon.

G

***ghulū*:** going to an extreme.

***ghusl*:** a ceremonial bath necessary for the one who is in a state of *janābah*.

H

***ḥadīth*:** (pl. *aḥādīth*) the saying, actions, and approvals narrated from the Prophet ﷺ.

***ḥalāl*:** lawful.

***ḥanīf*:** pure Islamic monotheism (worshiping Allāh alone and nothing else).

***ḥarām*:** unlawful and forbidden.

***ḥasan*:** fine, good; a term used for an authentic *ḥadīth*, which does not reach the level of *ṣaḥīḥ*.

***harj*:** killing.

al-Ḥarūriyyah: an especially unorthodox religious sect that branched off from the Khawārij.

***hijrah*:** migration from the land of *shirk* to the land of Islām.

***ḥukm*:** a judgment of legal decision (especially of Allāh).

I

***'ibādah*:** worship; worship of Allāh.

***iḥsān*:** worshiping Allāh as though you see Him. However, since you cannot see Him, then know that He sees you.

***ijmā'*:** consensus, a unified opinion of scholars regarding a certain issue.

***ijtihād*:** exertion of effort; the process of arriving at a reasoned decision by a scholar on an issue.

Imām: leader; leader in prayer, knowledge in *fiqh*, leader of a state.

***isnād*:** the chain of narrators linking the collector of the saying to the person quoted.

Istikhārah: a prayer consisting of two units (*rak'ah*) asking Allāh for guidance.

***Istiwā'*:** ascending; the ascending of Allāh above the Throne (in the manner that befits His Majesty).

J

***janābah*:** state of a person after having sexual intercourse or sexual discharge.

***janāzah*:** (pl. *janā'iz*) funeral.

***jihād*:** striving, struggling, fighting to make the Word of Allāh supreme.

Jumu'ah: Friday.

***jinn*:** invisible creation, created by Allāh from smokeless fire.

***junub*:** a person who is in the state of *janābah*.

K

Ka'bah: a square stone building in al-Masjid al-Ḥarām (the Great Mosque in Makkah which Muslims go to for pilgrimage and to which all Muslims direct their face in prayer).

***al-kabā'ir*:** the major sins.

Khārijī: (pl. Khawārij) those who declared that a Muslim becomes a disbeliever due to committing a major sin alone.

***khalīfah*:** (pl. *khulafā'*) the head of the Islamic government to whom the oath of allegiance is given.

***khilāfah*:** an Islamic state.

***khuṭbah*:** (person: *khaṭīb*) religious talk (sermon).

***kufr*:** (person: *kāfir*) act of disbelief in the religion of Islām.

M

***madh'hab*:** position or opinion held by a scholar; school of Islamic jurisprudence.

***makrūh*:** not approved of; undesirable from the point of view of religion, although not punishable.

***manhaj*:** way; method; methodology.

***marfū'*:** raised; a narration attributed to the Prophet ﷺ.

***masjid*:** mosque.

***mawbiqāt*:** great destructive sins.

***mudallis*:** one who practices *tadlīs*.

***muhājir*:** (pl. *muhājirūn*, *muhājirīn*) one who migrated from the land of the disbelievers to the land of the Muslims for the sake of Allāh.

***muḥaddith*:** scholar of the science of *ḥadīth*.

muftī: one who gives *fatāwā*.

***mujāhid*:** (pl. *mujāhidūn*) a Muslim warrior in *jihād*.

***mujtahid*:** one who is qualified to pass judgment using *ijtihād*.

***munkar*:** "rejected"; a narration which is inauthentic itself and contradicts authentic narrations.

***muqallid*:** one who practices *taqlīd*.

***mushrik*:** (pl. *mushrikūn*) polytheists, pagans, and disbelievers in the oneness of Allāh ﷻ and His Messenger ﷺ.

***mustaḥabb*:** recommended; an action that, if left, is not punishable, and if done, is rewardable.

***muttaqūn*:** those who are pious.

***mutawātir*:** a *ḥadīth* that is narrated by a very large number of narrators, such that it cannot be supported that they all agreed upon a lie.

***muwaḥḥid*:** (pl. *muwaḥḥidūn*) one who unifies all of his worship and directs it to Allāh alone.

***mawḍū'*:** fabricated; spurious; invented (narration).

***mawqūf*:** stopped; a narration from a Companion (not going back to the Prophet ﷺ).

***mawṣūl*:** "connected"; a continuous *isnād* (can be narrated back to

the Prophet ﷺ).

N

***nāfilah*:** (pl. *nawāfil*) optional practice of worship.

***niyyah*:** intention from the heart.

***nusuk*:** a sacrifice.

Q

***qadar*:** Divine preordainment; that which Allāh has ordained for his creation.

***qiblah*:** the direction the Muslims face during prayer.

***qiyās*:** analogical deduction of Islamic laws. New laws are deduced from old laws based upon similarity between their causes.

***qunūt*:** "devotion"; a special supplication while standing in the prayer.

Quraysh: one of the greatest tribes in Arabia in the Pre-Islamic Period of Ignorance. The Prophet ﷺ belonged to this tribe.

R

Rāfiḍī: the correct title for the extreme Shī'ah. Those who bear malice and grudges against the noble Companions ﷺ to the extent that they declare them to be apostates. They also hold that the Qur'ān which the Muslims have is neither complete nor preserved from corruption.

Ramaḍān: the ninth month of the Islamic calendar, in which Muslims observe fasting.

S

Ṣaḥābah: Muslims who met the Prophet ﷺ believing in him and who died believing in him.

***ṣaḥīḥ*:** authentic; the highest rank of classification of authentic *aḥādīth*.

Salaf/Salaf aṣ-Ṣāliḥīn: pious predecessors; the Muslims of the first three generations: the Companions, the successors, and their successors.

Salafī: one who ascribes himself to the Salaf and follows their way.

***sīrah*:** the life story of the Prophet ﷺ.

***sharī'ah*:** the divine code of law of Islām.

Shawwāl: the month after Ramaḍān.

Shayṭān: Satan.

Shī'ah: (see Rāfiḍī) a collective name for various sects claiming love for Ahlul-Bayt.

***shirk*:** associating partners with Allāh directly or indirectly; compromising any aspects of *tawḥīd*.

***sūrah*:** a chapter of the Qur'ān.

Sunnah: "example, practice"; the way of life of the Prophet ﷺ, consisting of his words, actions, and silent approvals. The Sunnah is contained in various *aḥādīth*.

T

Tābi'ī: (pl. Tābi'īn) the generation that came after the Companions of the Prophet ﷺ.

***tafsīr*:** explanation of the Qur'ān.

***ṭāghūt*:** anything worshiped other than the real God (Allāh) (i.e., false deities).

Tahajjud: voluntary, recommended prayer between the compulsory prayers of 'Ishā' and Fajr.

***takhrīj*:** to reference a *ḥadīth* to its sources and analyze its *isnād*.

***taqlīd*:** blind following; to follow someone's opinion (*madh'hab*) without evidence.

***taqwā*:** acting in obedience to Allāh, hoping for His mercy upon light from Him; and *taqwā* is leaving acts of disobedience, out of fear of Him, upon light from Him.

***tarjamah*:** notes about a reporter of *ḥadīth*.

***ṭawāf*:** the circumambulation of the Ka'bah.

***tawḥīd*:** Islamic monotheism; the oneness of Allāh; believing and acting upon His Lordship, His rights of worship, and names and attributes.

U

Uḥud: A well-known mountain in al-Madīnah. One of the greatest battles in Islamic history came at its foot. This is called Ghazwah Uḥud.

***'ulamā'*:** (singular: *'ālim*) scholars.

Umm: "mother of," used as an identification.

***ummah*:** "nation," the Muslims as a whole.

'Umrah: a visit to Makkah during which one performs the *ṭawāf* around the Ka'bah and the *sa'ī* between aṣ-Ṣafā and al-Marwah. It is

called "the lesser Ḥajj."

***uṣūl*:** the fundamentals.

W

***waḥī*:** the revelation or inspiration of Allāh to His prophets.

***waḥdatul-wujūd*:** the belief that everything in existence is, in fact, Allāh. This deviant belief is held by many Ṣūfīs.

***wakīl*:** disposer of affairs.

Witr: "odd"; the last prayer of the night, which consists of an odd number of *raka'āt* (units).

***walīmah*:** the wedding feast.

***wasīlah*:** the means of approach or achieving closeness to Allāh by getting His favors.

***wuḍū'*:** an ablution (ritual washing) that is performed before prayer and other kinds of worship.

Y

***yaqīn*:** perfect absolute faith.

Yathrib: one of the names of al-Madīnah.

Z

***zakāh*:** charity that is obligatory on everyone who has wealth over and above a certain limit over which a year has passed (2.5% of saved wealth).

Zakātul-Fiṭr: an obligatory charity by the Muslims to be given to

the poor before the prayer of ʿĪd al-Fiṭr.

Zamzam: the sacred water inside the Ḥaram (the Grand Mosque) at Makkah.

***zanādiqah*:** atheists, heretics.

Our Call to the Ummah

[1]: We believe in Allāh and His names and attributes as they were mentioned in the Book of Allāh and in the Sunnah of the Messenger of Allāh ﷺ, without *taḥrīf* (distortion), nor *ta'wīl* (figurative interpretation), nor *tamthīl* (making a likeness), nor *tashbīh* (resemblance), nor *ta'ṭīl* (denial).

[2]: We love the Companions رضي الله عنهم of the Messenger of Allāh ﷺ, and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the religion, because they are the ones who conveyed it to us. And we love the family of the Prophet ﷺ with love that is permitted by the *sharī'ah*.

[3]: We love the people of *ḥadīth* and all of the Salaf of the *ummah* from Ahlus-Sunnah. Imām ash-Shāṭibī (d.790 AH) رحمه الله said, "The Salaf aṣ-Ṣāliḥ, the Companions, the Tābi'īn, and their successors knew the Qur'ān, its sciences, and its meanings the best."

[4]: We despise *'ilm al-kalām* (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for division in the *ummah*.

[5]: We do not accept anything from the books of *fiqh* (jurisprudence), nor from the books of *tafsīr* (explanation of the Qur'ān), nor from the ancient stories, nor from the *sīrah* (biography) of the Prophet ﷺ, except that which has been confirmed from Allāh or from His Messenger ﷺ. We do not mean that we have rejected them, nor do we claim that we are not in need of them. Rather, we benefit from the discoveries of our scholars, the jurists, and other than them. However, we do not accept a ruling except with an authentic proof.

[6]: We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the Qur'ān or the authentic and authoritative *aḥādīth*. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated *aḥādīth*.

[7]: We do not perform *takfīr* upon any Muslim due to any sin, except *shirk* with Allāh, the abandonment of prayer, or apostasy. We seek refuge in Allāh from that.

[8]: We believe that the Qur'ān is the speech of Allāh; it is not created.

[9]: We hold that our obligation is to cooperate with the group that traverses the methodology of the Book and the Sunnah and what the Salaf of the *ummah* were upon, in terms of calling to Allāh ﷻ, being sincere in worshiping Him, and warning from *shirk*, innovations, and disobedience, and to advise all of the groups that oppose this. So cooperating upon righteousness and piety (*taqwā*) and mutual advising necessitates warning against evil and not cooperating with the wicked.

[10]: We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that revolutions bring about reconciliation. Rather, they corrupt the community.

[11]: We hold that this multiplicity of present-day parties is a reason for the division of the Muslims and their weakness. Therefore, we

set about "freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit."

[12]: We restrict our understanding of the Book of Allāh and the Sunnah of the Messenger of Allāh ﷺ to the understanding of the Salaf of the *ummah* from the scholars of *ḥadīth*, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim Salafiyyah, yet Salafiyyah is free from them, since they bring to the society what Allāh has prohibited. We believe in cultivating the young generation upon this Islām, purifying them from all that we have mentioned, giving to them a correct Islamic education from the start—without any influence from the disbelieving Western education.

[13]: We believe that politics is a part of the religion, and those who try to separate the religion from politics are only attempting to destroy the religion and to spread chaos.

[14]: We believe that there will be no honor or victory for the Muslims until they return to the Book of Allāh and the Sunnah of the Messenger of Allāh ﷺ.

[15]: We oppose those who divide the religion into trivialities and important issues. And we know that this is a destructive *da'wah*.

[16]: We oppose those who put down the knowledge of the Sunnah and say that this is not the time for it. Likewise, we oppose those who put down acting upon the Sunnah of the Messenger of Allāh ﷺ.

[17]: Our *da'wah* and our *'aqīdah* are more beloved to us than our own selves, our wealth, and our offspring. So we are not prepared to part with it for gold nor silver. We say this so that no one may have hope in buying out our *da'wah*, nor should he think that it is possible for him to purchase it from us for *dīnār* or *dirham*.

[18]: We love the present-day scholars of the Sunnah and hope to benefit from them and regret the passing away of many of them.

Imām Mālik ﷺ (d.179 AH) said, "The knowledge of *ḥadīth* is your flesh and blood and you will be asked concerning it on the Day of Judgment, so look who you are taking it from."

[19]: We do not accept a *fatwā* except from the Book of Allāh and the Sunnah of the Messenger of Allāh ﷺ.

These are glimpses into our *'aqīdah* and our *da'wah*. So if one has any objection to this, then we are prepared to accept advice if it is truthful, and to refute it if it is erroneous, and to avoid it if it is stubborn rejection. And Allāh knows best.